Palladis Palatium:

WISEDOMS PALLACE.

Or

The fourth part of *Wits Common-* wealth.

LONDON
Imprinted by *G. Elde* for *Francis Burton*. 1604.

To the right worſhipfull Stephen Smalman,

of *Wildertop* in the Countie of Salop *Eſquire, and one of his maieſties* Iuſtices of peace in the ſame countie: *and vnto the right vertuous Gentlewoman* Miſtris *Iane Smalman* his beloued wife, F. B. wiſheth encreaſe of all godlines in this life, and in the life to come eternall happineſſe.

He happy ſucceſſe which this authors former booke hath gayned vnder the ſhaddow of your worſhips winges, & alſo the kinde acceptance of ſo ſlender a dedication as proceeded from my vnpolliſhed pen, haue imboldened

me, againe to preſent your worſhips with an other parcell of the ſame mans labours, in hope that you both will (as formerly you haue done) yeald a fauourable allowance vnto this worke, and alſo a kinde conſtruction of my rude, though well meaning, Epiſtle. The booke for argument containeth varietie of many excelent ſentences, collected out of the choiceſt writings of the auncient fathers. Here may wit finde pleaſant and ſweete flowers to ſuck hunny from. Here may youth finde wholeſome precepts to direct his future life. Here may the minde that readeth with an intention to profit, reape ſingular commoditie. Here may the wearied and defatigate ſpirit, recreate it ſelfe with variable delightes. Here may moſt

(good)

(good) diſpoſitions light vpon ſome thinges to fitte their deſires. And here I doubt not but both your worſhips ſhall finde much matter of contentment, when your leaſures will affoorde you time to peruſe it. I truſt that I neede not frame any Apologie in the defence or excuſe of the booke it ſelfe, for vertue is to bee loued for it owne ſake, and therefore I hope that the matter it ſelfe, will winne fauour vnto it ſelfe. If not, yet I knowe that, *Vireſcit vulnere virtus*: Vertue if ſhe be wounded can heale it ſelfe, and will appeare by ſo much more glorious, by how much more eagerly vice endeuoureth to dimme the brightneſſe thereof.

Wherfore in ful perſwatiō that it

shall gaine your worshippes good liking, I commend you both vnto the fruition of the best ioyes that eyther of you can wish vnto your owne selues, and rest a deuoted wel-willer vnto both your worships.

F. B.

To

To the Reader.

IF vertue (the chiefest ornament of the minde) were as much regarded of Christians, to nourish their soules with an wholesome diet, as wine amongest wine-bibbers, is curiously sought after, with a nice humor to please their cheyse pallates, then needed vertue no more any epythetes, in her due praise, then good wine, suffises to make the vent thereof better: or if many who would gladly be thought religious had as earnest a desire truly to adorne their myndes with vertue, as many of them haue to decke their bodies with the badges of lightnesse, then would their purses be better lined with angels, and their godly lines, yeeld good examples of vertuous living vnto others. But alas

alas vertue is well neere banished, vice hath almost gotten the vpper hand, wisdome is derided of fooles, and the seeming-wise approue themselues to be witlesse, by their heedlesse courses, for Exitus acta probat: *the end trieth the truth of the matter, & the rash conceipts of yong vnripe heads, are comptrouled by the approued experience of riper iudgments. Many are the excelent precepts which the works of the learned afford, and not few also are the idle fancies of vaine and witlesse heads. The latter sort men much hunt after whereby they increase their follies, but the former sort is much neglected whereby wisdomes reputation is not a little impaired. Let there be by stealth, or any other vnlawfull meanes, any idle Pamphlet, stuffed with more then villany, set to sale (to corrupt vertuous minds) and it shall not want vtterance, for* Nitimur in vetitum

vetitũ ſemper cupimuſque negata,
But let there be many excellẽt bookes of much worth, cõpiled, (if duly regarded) yet if ſome, more then extraordinary matter be not therein cõtained, they may hap to lye by the walls. The conſideration whereof might eaſily diſcourage many good men from paines taking in that kinde, & terrifie thoſe who vndertake the publiſhing thereof, from aduenturing ſo far in a matter likely to proue ſo little to their aduantage. But yet hoping that the approued ſayings and experimented ſentences of the worthy authors herein contained, will be ſome ſtay vnto raſh-headed folly, and yeeld ſome content vnto wiſdoms louers, in the peruſall hereof: as the Authour hath beſtowed his paines in collecting hereof, ſo haue I aduentured the Charges in Printing hereof, being hereunto the better incouraged by reaſon of the good ſuc-

To the reader.

ſucceſſe that this authors former booke entituled The ſorowfull Soules ſolace, or Teares of true repentance, ſhed for ſinne: *hath already obtayned at his readers handes: Thus gentle reader wiſhing that thou maieſt gaine double as much pleaſure in perufing hereof, as the author did paynes in collecting hereof.*

I reſt thy friend and well-willer.

F. B.

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¶ Wiſdomes Pallace, *beautified with the pithy* ſayings, ſelected ſentences, and morrall *counſels, of graue, auncient and learned Fathers.*

Abſtinence.

IT is a good thing thankfully to receaue whatſoeuer meate God hath commanded to be eaten: But to abſtaine from ſome meates, not that they are euill, but becauſe they are not neceſſary, it is not offenſiue. Auguſt: de definitione.

It ſkilleth not much what or how much a man doe eate, ſo as he frame himſelfe agréeable to thoſe with whom he liueth, and alſo be fit for the health of his owne perſon; But great reſpect ought to be had that hereby the minde may be (when it behoueth) quick, and light. Aug. in lib. de quæſt. Euang.

How delectable a thing doth it ſeeme vnto me to abſtaine from

the sweetnesse of trifling toyes, & what a toyfull thing is it vnto me now to let go those things which before I feared to loose: For thou (oh Lord) biddest cast thē out of me, and thou, (oh chiefest sweetnesse) biddest enter in their roomes: thou more sweete then all pleasures, but not to flesh and blood: Thou that art more cleare then all light, more inward then any secret, and more excellent then all honors, but not to those that are high in their owne conceits. Aug. confess. 9

Abstinence is the mother of health, and pleasure of sicknesse, for without meats and drinke lust quickly ceaseth. Hierom. in his epist.

Moderate, and temperate meate, is commodious both to the soule and bodie. Hierom. ad Rusticum.

Great abstinence is daingerous vnto the tender, before they come vnto ripe age, Idem ad Latam.

Abstinence, if it be so thou tame not the body as much as it can abeare, is no vertue: and it is very inordinate, if the body be brought lower then it ought

ought. Greg. lib. 20. mor.

Not the flesh, but the vices thereof are through abstinence to be extinguished: so it is necessary that every one be so farre forth continent as may destroy the vices, not the flesh: for oftentimes in pursuite of the enemie, therin, we kill the citizen whom we love: and oftentimes also while we do, as it were spare our fellow Citizen, we further the enemie in the skirmish, Idem.

The appetite and not the meate is faultie: for oftentimes we eate daintirs without any fault finding: but we do dislike those meates that are more grosse, without any feeling of conscience, Idem lib. 30. moral.

Nothing is so pleasant as meate well digested and decocted: nothing so availeable vnto health, nothing so much furthereth the sharpnesse of the senses, nothing so much repelleth sicknesse as moderate refection. For sufficient not onely nourisheth vs and preserveth health, but also begetteth delight: But superaboundance, or excesse causeth diseases, bringeth molestations,

and breedeth corruptions. Loke what hunger doth, the same also doth surfetting, yea rather it causeth worser things: for hunger in a little space endeth the life, and freeth from many temporall punishments: But excesse consumeth & putrifieth mans body, & tormenteth it with continuall diseases, & at last consumeth the body with a cruell death. Chrysost.

Nature is contented with a little: for who perceiveth not that all things are seasoned by the desires. Darius in his flight when he drunke the water that was durty and polluted with dead carcasses, affirmed that he never tasted sweeter or more pleasant, the reason was because he never refrained from drinke vntill he was thirstie. Cicero in Tusculans Questions.

Abuse.

IT is a great abuse, that sparing should be accompted covetousnesse; sobrietie esteemed austeritie: silence reckoned sadnesse, and contrariwise, remis-

reminesse reputed discretion; beastlinesse abridged science: loquacitie termed affabilitie: immeasurable laughing, honest mirth: niceness of apparell, honestie: and the superfluous trimming of beds, and other things, cleanlinesse. Bernard.

It is a great abuse that the body should be cloathed, and that the soule which is farre the more excellent part should be left naked. Idem.

It is lost labour to offer light to a blind man, to speake to a deafe man, and to thinke to make a brute beast wise. Cyprian.

The greatest abuse of all other, is the obstinacie of an old man: who being at the point of death, yet prepareth not for death: and being placed as it were at the dore of this world, loatheth earth, and yet considereth not the departure out of this life, nor yet the entrance into the life to come. Cardinall Hugh.

There are twelue abuses in the world, to wit: A wise man without good workes: an old man without religion;

a ponge man disobedient: a rich man that will give no almes: a woman that is unchast: a maister without vertue: a contentious christian: a pore man proud, an unrighteous king: a negligent Bishop: a common wealth without discipline: and the people without lawe. Augustine.

Acceptation of persons.

GOD forbid that into the Tabernacles, rich men should be accepted before pore, or noble before them of lowe condition: when thou rather hast chosen that with the weake thou shouldest confound the strong. Agusti.

Greatest is the offence of ministers, because they respect not the causes, but the persons, and the iust pore man being despised, the unjust rich men are honoured. Ambrose.

In iudgment let not fauour beare sway, but give sentence according to the equity of the cause. Idem.

It is not consanguinity, but the bonde

bond of vertue that linketh men together. Idem.

The affection urgeth us to do many things: for whiles we regard the alliance of our earthly bodies we oftentimes offend the creator both of bodies and soules. Hierome.

To accept the person of a man, is not to honour him as he is a man, but for some other thing wherewith he is endewed. Gregorie.

Unjust judges, while they consider the calling of men, do erre in judgment yea very oftentimes the judges themselues doe corrupt the upright when as they themselues doe shamefully defende the guilty and unjust. Isydore.

The acceptation of a mans person is a certaine slender reuerence or regard giuen vnto any one, not of desert, but for feare or profit. Cardinall Hugh.

Judgment is easilie peruerted by the rich mans bribes: but a pore man wanting what to giue is not only contemned, but also against equitie is oppressed. Isydore.

The persons of men, not the iustnesse of the causes are accepted: bribes not lawes are regarded: not what reason speaketh, but what the will affecteth: not what the minde thinketh, but what the minde desireth: not what is lawfull but what pleaseth is regarded: nay the eye is never so single, that the whole body may be light, but alwayes some leauen is mixed wherewith the whole lumpe is corrupted. Innocentius.

The poore mans cause is with delayes neglected: & the rich mans cause instantly prosecuted; To the poore all rigour is shewed, to the riche all curtesie shed: the rich mens bad causes are hardly looked vnto, but the poore are charged with heinous crimes. The poore mans tale is negligently hard, but the rich mans words are highly esteemed. Idem.

The poore man cryeth, and no man heareth: the rich man speaketh & every one applaudeth: the rich man speaketh and all men hould their peace, and his words are exhalted vnto the clouds: the poore man speaketh, and they say, who

who is this man? and if he offend vnto so little, he is quite ouerthrowne. To the rich they say: sit downe here and rest thee well: but to the poore they say, stand there, or els sit at my foote-stoole. Idem.

Aide.

ALL men ought to be loued equallie, but if thou be not of ability to profit all men, succour those especially who by reason of the times or the places, or by any other opportunities, are by a certaine lot united vnto thee. Augustine.

It is vpright counsell, that if thou desire to be holpen of those that are thy betters, thou thy selfe shouldest giue succour vnto thine inferiours.

A friend will beare his friends burthen. Idem.

It was prettilie said of a certaine man who falling into a Well was almost choaked with the water, and an other man comming vnto the Well wondering said; how commest thou hither? I pray thee said the man in the well bethinke

thinke thee of meanes to helpe me saith and as he me not how I fell in. Idem.

Those aides are not easily gotten in adversity which are not sought for in prosperity. Idem.

If one man cannot be holpen unles another be hurt, it is better that neither be profited then one hurt or hindered. Idem.

It is impudent begging to require aide of him in necessity and trouble, whom in thy prosperity thou thy selfe contemnedst.

It behoveth him to feare damnation who having liberty of speache with the rich doth not make intercession for the poore as well as he can. Gregorie.

He that may help, and yet doth not, maketh himselfe a part-taker: he that furthereth anothers good setteth forward also his owne. Idem.

To helpe the poore is a deede of charitye, but to desire the helpe of the neighbor is an argument of pride. Idem.

To

To withdraw somewhat from thine owne pleasures and bestowe it upon thy brothers necessities, argueth that there is a temperate meane in the love that thou beares vnto thine owne selfe. Bernard.

Do so for others that thou leave not thine owne businesse vndone, for wee are not bounde to profitt our freinds and hurt our owne selves. Cass.

He that denieth aide vnto another man, thinketh that he needeth not the helpe of other men. Lactantis.

It is an extreame greefe to an honest man to be forced to helpe him whom to help he hath no delight. Seneca.

It is reason that he who in prosperity helpe others, should in adversitie be holpen himselfe. Idem.

Whosoever may save ones life that is readye to perish and yet doth not, is himselfe guiltye of murder. Idem.

If thy friend fall in to poverty studye to helpe him: nay rather (if thou canst) to prevent his neede. Idem.

In

In vaine dost thou seeke for aide of him of whom thou hast deserued to be punished: as thou hast done to others, so expect that others should doe vnto thée. Idem.

Anger.

As Vineger if it remaine long marreth the vessell, so anger if it continue vntill the morrow poisoneth the heart. Augustine.

The anger of a brother if it be inueterate, is turned into hatred: Anger troubleth, hatred extinguisheth: Anger is a moate, hatred is a great beame. Idem.

No mã that is angry, supposeth himselfe to be angry without a cause. Idē.

Resist anger if thou canst, if thou canst not, giue place thereto: if Anger shall preuent, and preoccupie thy minde, and shall seize vpon thée, leaue not thy place: thy place is patience. Ambrose.

It is no meane thing to mittigate anger: it is no lesse then not to be at all troubled

troubled in minde: this latter belongeth vnto our seines, the former vnto nature. Idem.

He that is moued with himselfe for being sone angry, ceaseth to be angry with an other: but he that will fulfille his owne anger, is more inflamed, and sone offendeth. Idem.

It is an excellent thing to temper the motion with councell: neither is it accounted lesse vertuous to bridle thine anger, then not at all to be angry, seeing that for the most part this is esteemed the lesse, the former the greater. Idem.

Praise-worthy is the saying of Architas of Tharentum, who being angry with his Bayliffe, said: Now were I not moued with anger I would surely beate thee. Hierome.

Through anger a man becommeth so foolish, that he knoweth neither what to do, or in what order any thing ought to be done. Gregorie.

Blessed-

B.

Blessednesse.

WRetched is the man who knoweth all things but thée (oh God.) But he that knoweth thée and all things els, is blessed, not for that he knoweth other things, but for the knowledge of thée alone. Augustine.

Blessed are the unspotted in the way: as if it had béene said, I know thy desire: thou seekest happinesse. If therefore thou desire to be blessed, live unspotted. Idem.

That blessednesse is imperfect, of whose eternitie thou standest in doubt. Idem.

He is not blessed who possesseth those things that he desireth, if be so his will be inclined unto evill: But happy is he that obteineth all that he wisheth, and wisheth nothing unbeséeming or evill. Idem.

Blessed is he who longeth not after those things, which being enioyed become burthensome: being beloued yet

not

doe defile: bring losse, doe vex and torment a man. Is it not sufficient with honour to despise those things, which thou partest from with griefe? Bernard.

Albeit all men are not alike exalted upon earth, yet their blisse in heauen shall be alike: and the very remembrance of the same shall be possessed with that blessednesse, not which disdaineth, but which eyeth vs more neerely vnto ioy. Idem.

Happy is he by whose height to his friends is giuen cause of ioy, to his enemies of griefe, to his posteritie renowne, to the strong and swift an example, and vnto the slow and sluggish allurements vnto vertue. Cassius.

That (vnlesse I be deceiued) is true and perfect felicitie, which maketh a man sufficient, mighty, reuerend, famous and ioyfull: and (that thou maiest know that I haue deeply waied it) which can perfectly performe euery one of these, (because all things are the same) that I acknowledge to be true and perfect felicitie. Boetius,

Benefits

Benefits or Benefiting.

The definition.

A Benefit is a willing action of the minde, giuing and receiuing ioy, by bestowing that which it doth. Augustine.

In Gods sight the hand is not emptie of a guift, if be so the coafer of the hart be full of good-will. Idem.

Thou oughtest to giue that which may hurt neither thy selfe nor yet another man. Gregorie.

No man doth well against his will, albeit that which he doe be of it owne selfe good. Idem.

Vertue knoweth no measure of thankesgiuing: neither is contented to repay that which it hath receiued, but desireth to requite double that which it hath taken. Augustine.

There is great difference betweene the matter of a benefit, and the benefit it selfe: for neither siluer, nor gold, nor any other thing which we receiue of our friend, can be termed properly a bene-

benefit, but the benefit is the very affection and will of the giuer: But the ignorant only call that which is giuen the benefit: An Emperors crowne, apparell, and chariot, neither of these is properly honor, but the enfigne of honour: So likewise that which appeareth to the sight is not the benefit, but the signe of the benefit. Seneca.

There are many that will accept of no good turnes at an other mans hands because they are unwilling to do any good turnes to others themselues.

If contrary to thy expectation thou receaue a benefit, although the same (in deede) be bestowed on others also, yet is the benefit greater vnto thee because it came vnlooked for.

This ought to be the laine of a benefit betweene two: he that conferreth it, ought presently to forget it, but he vpon whom it is conferred ought alwayes to remember it. Seneca.

Oftentimes it falleth out that those things which are requested are hurtfull if they be graunted, and therefore

not to give at such times is a benefit: for we ought rather to regard his profit then his will that asketh it, because to be intreated to give vnto one that which is hurtfull vnto him, may be rightly termed cruell gentlenesse. Idem.

As it is a laudable thing to saue those that themselues would not be saued: So to give bad things vnto those that desire them, is nothing else but a flattering hatred. Idem.

Give not money vnto him that thou knowest will bestowe it vpon a queane; neither let him finde thee helpfull vnto him in the doing of any vnhonest or vnseemely fact, least he truely say of thee, By louing me he vtterly vndid me. Idem.

He vainely seeketh a good turne who himselfe knoweth not how to doe a good turne. Idem.

By receiuing of a benefit, thou selest thy libertie, for thou makest thy selfe beholding vnto him of whome thou hast receiued it. Idem.

He that placeth a good turne worthily, profiteth his owne ſelfe. Idem.

To doe a good turne once quickly, is as much as if thou haddeſt done it twiſe with much intreatie. Idē.

If nothing profitteth to haue learned how to beneſit, if he ſo thou put it not in practiſe. Idem.

Symonides being demanded what would eaſilie ware olde amongſt men, anſwered, A good turne. Stobeus.

Thou haſt greater cauſe to reioyce at beneſits beſtowed by thée, then vpon thée, for theſe ſéeme to be ſubiect vnto neceſſitie, the other vnto praiſe. Idem.

Take héede that thy giuing be not greater then thy getting (for therein enſue ſuch giuings) to the end that thou mayeſt be able to continue in giuing. Idem.

Such as by giuing begin for to want, are conſtrained to finger that which is none of their owne, and by ſuch meanes thou getteſt greater hie

tred of those from whom thou vniustly takest, then goodwill of those vnto whom thou vnwisely giuest. Seneca.

It is a very commendable thing to preuent the request of an honest man by yeelding vnto his desire before he hath altogether vttered his minde, for he will be halfe ashamed to aske, whereas a knaue in asking will be impudent.

Nothing is more dearly bought then that which is by much intreatie obtained, for it is a heauie and greeuous saying, with a dejected countenance to say, Sir I intreat you. Seneca.

Many men will do a good turne vnto other, but it will be with such frowning and angry words that a man would repent him to haue obteined a benefit at their hands.

Blasphemie.

These offences are as great who blaspheme Christ raigning in heauen, as are the sinnes of those who

who crucified him upon the earth.
August super mat.

It was a death unto the Jewes, when they heards any blasphemie, to rent their clothes, as Paul and Barnabas when they should be honoured with divine worship, rent their garments.

Bondage.

Whosoever is dismaid with fears, enflamed with delight, led with lust, exasperated by anger, oppressed with sadnesse, is in bondage: for every passion is servile. Augustine.

A good man although he be in bondage is free, but an evil man although he be free yet is he in bondage. Idem.

Bondage is the obedience of a discouraged minde, which wanted his owne judgment. Cicero.

All bondage is miserable, but to serve an unhonest unchaste and effeminate person is intollerable, and most wretched. Idem.

Many men are in bondage, one to lust

another to covetousnesse, a third to ambition, but most to feare. There is no bondage more dishonest then that which is voluntarie. Idem.

Whosoever is angry with his servants, and is cruell withall, doth sufficiently demonstrate that he wanteth nothing but power and ability against others also. Idem.

Whosoever iudgeth that bondage happeneth vnto the whole man, erreth: for the body is bound vnto the will of the maister, but the minde is free, and subiect to no humaine law: Idem.

Behaue thy selfe cheerefully with thy servants, not proudly, for they had rather reuerence thee as their better and superior, then feare thee. Idem.

Diogenes should haue beene sold for a bond-slaue, and a certaine man who was willing to buy him, demanded of him what seruice he knew: who answering said; I know how to command freemen: wherefore he set him at liberty, and deliuering vnto him his owne sonnes, said, take and rule these my children. Aulus Gall:

Art

Art thou willing that thy flesh should serue thy soule? let thy soule serue God: for before thou thy selfe gouernest, thou oughtest to be gouerned. August.

No man can in one and the selfesame thing serue God and Gods enemies: for he which pleasureth Gods enemie, sheweth himselfe a back-friend vnto God. Gregorie.

Many valiant men are oftentimes compelled to attend a whole day vpon an earthly iudge, when as yet God who is iudge of all, dispatcheth those that call vpon him fervently in the minute of an houre. Idem.

C.

Charitie.

IN Charitie a poore man may be rich, but without charitie all men are poore. August.

Charitie is the roote of all goodnesse, and couetousnesse the roote of all euill: both of which cannot be in one man,

because unlesse the one be rooted out, the other cannot be planted: in vaine doth he seeke to crop the boughes, which endeavoureth not to pull up the roote. Idem.

Charitie feedeth the hungry, so also doth pitie: the one that God might be glorified, the other that it selfe might be praised. Idem.

Whosoever hath charitie, never wanteth wherewith to give. Idem.

I never remember that he died an evill death, which willingly exercised the workes of charitie: for he hath many intercessors, and it is impossible that the prayers of many should not be heard. Idem.

Even as many boughes spring out of one roote, so many vertues proceede out of Charitie only: neither hath the bough of good-worke any greennesse if it remaine not in the roote of charitie. Gregorie.

Stubbornesse will not suffer us to enter into other mens hearts, neither doth suspition suffer us to beleeve that we are beloved of others: This double disease

disease is cured with a double charitie, to wit, that Charitie which seeketh not its owne, and that Charitie which believeth all things. Bernard.

Charity which is of God, is as a certaine forcible power of vertue, under which happy pleasure budeth, and holy workes fructifie, it is in adversitie patient, in prosperitie temperate: mightie in humilitie and joyfull in affliction: wishing well unto the bad, and overcomming the evill with good. Cassiod.

What (oh Charitie) can in praise of thee be more spoken then this, that thou causedst God to descend from heaven, and also man to ascend from earth to heaven. Great I say is the vertue of thee, which causedst God to humble himselfe unto the dust, and raisedst men from dust to heaven. Hugo.

Charitie is the strength of faith, and faith the bond of love: and then is the name true, and the fruits of them both perfect, when as there is an indissoluble knot betweene them both, for wheresoever they are not both present they are both absent: because the one cannot

be

be without the other. Leo.

Charitie extendeth it selfe vnto all the deeds of vertue, beginning from the two commaundements, but extending it selfe innumerably: The beginning of which Charitie, is the loue of God and of our neighbour, because that for the loue of God we loue our neighbour also, and by the loue of our neighbour the loue of God is nourished: for he that loueth not God cannot loue his neighbour. Gregorie.

Chastitie and Continencie.

Chastitie is a vertue which bridleth the assaults of lust with the raine of reason. Augustine.

Shamefastnesse is a vertue of the minde, virginitie of the body: The former which is chastitie, may remaine perfect in the minde, although the latter which is virginitie be violently taken away: so likewise virginitie which is of the body, may remaine, and yet the chastitie of the minde be defiled. Idem.

spot

shall commonly, be that hath an vnchaste eye, hath an vnchaste heart also: for the eye being lasciuious, signifieth that the minde is corrupted. Idem.

It is expedient that those who are proudly chaste should haue a fall, that they may be humbled with the selfe same wherein they are proud: for what auaileth chastitie if pride beare sway? Idem.

Wherebeuer chastitie is imposed of necessitie, there also is authoritie giuen vnto lust: wherefore neither is that partie chaste which is compelled by feare, nor honest which is hired with rewardes. Idem.

Chastitie without charitie is as a lampe without oyle, the lampe if it want oyle loseth his light, and chastity without charitie is deffatiue. Gregorie.

Some there are who in youth liuing voluptuously, in age desire to become chaste, and then begin to serue chastitie when as lust is already a weary of their seruice: What they cannot in olde age be called chaste, who in their youth

serued

ferued lust. They are altogether vnworthy of a reward who haue endured no trauaile to deserue it, for it is fit that those that haue fought best should haue the glory of the victorie. Isydore.

Chastitie is an ornament of noblemen, an exaltation of inferior persons, the nobilitie of the ignoble, the beautie of the deformed, the ioy of mourners, an encrease of all comlinesse, an ornament of religion, a lessener of others offences, a multiplier of deserts, and a friend of all creatures which God hath made. Cyprian.

Six things conserue chastitie vncorrupted, to wit: Sobrietie, labour, roughnesse of apparell, restraint of the senses, little talke vttered honestly, shunning of opportunitie both of the person, time, and place. Cassiodorus.

It is a greater matter to rute vp the smell of lust in our owne nature, then to expell vncleane spirites out of others. Beda.

It is an easier matter to restraine the vnknowne pleasure of the flesh, then once hauing tried it, to forgoe it. Idem.

Cha-

Chastitie is a vertue, not onely bato-
ling the assaults of lust, but also shun-
ning the occasions. Cicero.

Correction.

TO bridle by the raine of reason,
an in-bred error, or caused by
custome, may rightly be termed Cor-
rection. Augustine.

We never ought to chide others
for their offences, unlesse our owne
conscience doe first inwardly tell us,
that it proceedeth from love, and not of
hatred, ambition or vaine glory. Idem.

Love hartely and then speake what
thou wilt. Idem.

The Physitian vnto the raging fran-
ticke man is troublesome, and the fa-
ther seemeth troublesome in murm-
ring his sonne, the one by binding, the
other by beating, but both by loving:
But if either Parent or Physitian by
neglect should suffer either of both to
perish, it might be more rightly termed
cruelnesse then love. Idem.

A publike offendor ought to be pub-
likly

liquely punished, that al might be ware of the like faults. If any one have privatly offended thee, admonish him privately, for if thou onely knowing thereof reprœve him in the presence of others, thou art not a corrector but a discloser and a revealer of that which thy selfe mightest have kept secret. Idem.

A loving corrector doth more love, then a flattering dissembler. Idem.

It much availeth with what minde a man spareth: for as there is sometimes a punishing pittie, so there is also sometimes a sparing crueltie. Idem.

Friendly correction more availeth then turbulent accusation, the one causeth repentant shame, the other raging wrath. Ambrose.

He may fitly reprehend others, who knoweth himselfe to be free from offence. Idem.

The offence of one man being known, and not reprœved, staineth many: because others thinke that lawfull to be done by themselves which others do before them: and he which offendeth and

and is corrected of no man, thinketh that he transgresseth not, because no man reproued him. Idem.

If thou know how to amend thy faults, God knoweth how to alter his iudgements. Idem.

Curiositie.

Spirituall learning doth not make vs curious, but kindleth our charitie. Bernard.

A godly seeker oftentimes findeth that whereof a curious searcher misseth. Idem.

The curious man is readie to pry into other mens liues and actions, but slow to correct his owne. Aug.

Let mans rashnesse be bridled, least seeking to finde out that which is not, he misse to finde that which is. Idem.

The Pharesies curiously seeking after God, confessed that they found out nothing, but that God is vnable to be knowne: But as they which being verye but kitstall, doe launche

forth into the maine Ocean, and then being vnable to passe further, are forced to retire the same way they came: euen so they began in ignorance, and ended in ignorance. Chrysost:

Curiositie is the searching out of superfluous matters which nothing belong vnto a man Hugo.

We ought not to pry into those secrets which God would not haue knowne: but those things which he hath reuealed are not to be neglected, least in the former we be found ouer curious, and in the later dammably ingratefull. Prosper.

Conuersation.

HOly conuersation confoundeth a mans enemie, edifieth a mans neighbour, and glorifieth God. Isyde.

It is an excellent thing to liue vprightly iustly, and holyly amongst the wicked and vngodly. Gregorie.

It is no great praise worthy matter to be good amongst the good, but to be good amongst the wicked: for as it is a greater

greater offence not to be good with the good, so is it most worthy and like a valiant champion, to be good amongst the bad. Idem.

The Ministers of Christ so ought to behave themselues, that their inwarde liues may be answerable to their outward conuersation. Bernard.

Pythagoras, when a certaine man in his hearing said, that he had rather be conuersant with women then with philosophers, answered, so had Swine rather wallow in the mire then in the cleare water. Val. Max.

So behave thy selfe towards thy inferiour, as thou wouldest haue thy superiour to behave himselfe towards thee. Seneca.

D.

Discipline.

He that but a little while, for shame refuseth discipline, shall ever after remaine in the shame of foolishnesse. Pythagoras.

Humilitie is the beginning of discipline, wherein (there being many documents,) these three are most principally to be regarded of the learner. First that he esteeme not basely of any mans writings or science. Secondly that he be not ashamed to learne of any: Thirdly when he hath gotten knowledge, that he contemne not others. Hugo.

Oh how setled discipline confirmeth every state both of the body and also of the minde to be. It stablisheth the neck, setleth the eye lidders, adorneth the countenance, ruleth the eyes, bridleth laughter, moderateth the tongue, temperеth the throate, asswageth anger, pull-

pacifieth rage. Bernard.

We ought carefully to beware that he which seeketh knowledge, despise not discipline. Hugo.

Education & discipline doeth multiply arts, and every one is high in that which he hath learned.

Discord and Dissention.

By concord and disagreement small things become great, but by discord and disagreement great things vanish and become lowbe.

He that not fervently affecteth his holy, but abhorreth concord, pleaseth God unfervently, but hateth him in his heart. Hierome.

As nothing is more acceptable unto God then love, so nothing is more loathsome then chiding and brabbling unto the devill: he therefore that raging and troubling inwardly his neighbour out of charitie, serveth the devill and not God. Gregorie.

Contentious men can offer no ac-

ceptable sacrifice unto God, as long as they are out of love and charitie with their neighbours. Idem.

Discord is the falling out of those who before were tied together with the bond of love. Concord is an agreement of minds in honest & upright manner: but he that seeketh strife, or hatcheth contention is a seditious person: the beginning of discord is, to claime that property for his owne, which was common unto others: nothing is more unbecoming, then to fall out with those with whom thou hast lived familiarly. Of contentions especially, fly to strive with thine equall is doubtfull, to contend with thy superiour is miserable, to fall out with thy inferiour is baseness, but especially to enter the lists with one that is light headed, for he hurteth him that is absent which striveth with a drunkard. Isydore.

Delight

Delight and pleasure.

They soonest feele afflictions, who have beene before acquainted with continuall delights. Bernard.

Those most often draw berations from the flesh, who are most delighted with the pleasures of the flesh. Gregorie.

He that in his youth giueth himselfe vnto delights and pleasures, in old age shall vndergoe many sorrowes. Idem.

Pleasure and delight beate a man and so leaue him, wound a man and then giue him the slip, make him wretched, and then leaue him in miserie. Ambrose.

Corporall delights are greatly desired before they be had, and when they are had they presently make a man weary thereof: but contrarily spirituall delights, when a man hath them not, are loathed: but being had are more and more desired: in the former the appetite begetteth fulnesse, and sub-

nesse disdaine: but in the latter the appetite begetteth fulnesse, and fulnesse appetite: For spirituall delights doe increase the desire thereof in the minde euen when they doe also fill. Gregorie.

Desperation.

Desperation is an assured death, and the murtherer of the soule. Ambrose.

To commit any sinne is death vnto the soule: but to dispaire thrusteth it quite into hell. Isydore.

Repentance is appointed as an hauen against dispaire: and the day of death is vncertaine, to the ende we should not increase our sinnes. Augustine.

Let no man dispaire: Iudas perished not so much for his offence, as because he despaired of pardon. Idem.

The first way to saluation, is to abhorre the offence, the second not to despaire of pardon. Hugo.

Desperation shutteth heauen-gates against

against us: hope openeth, and faith maketh a broad entrance. Isydore.

In mans life his end is to be respected and not his beginning, for God regardeth not what manner men we line, but what we dye. Idem.

Of Iudas more wicked then all men, whoe by repentance turned vnto God, but by desperation yelded himselfe vnto the deuill. Leo Papa.

He reigneth vpon worldly vertue, that dispaireth of Gods ayde and assistance. Ambrose.

Detraction.

OUr patience is tryed by detraction. Augustine.

Nothing is more easie then for one that is vile and slouthfull to detract from other mens labours. Hierom.

Detract not from any mans good deserunings: and if he so thou desire to seeme praise worthy by an other

mans dispraise, rather learne to live uprightly thy selfe, then to carpe at others: and forget not that the Scripture saith; Love not to detract least thou be rooted out. Idem.

Beware that thou have neither itching tongue, nor eares: that is, that thou thy selfe back-bite not others, neither be willing to give eare unto back-biters of others. Idem.

Those who slander Christ in his members, doe more offend then they who killed his body (which rose by and by againe) because they destroye the soules of beleevers. Augustine.

If thou heare willingly a back-biter, thou giveſt incouragement unto him: but if thou frowne upon him, he will learne not so willingly to utter that which thou so unwillingly heareſt. Idem.

Detraction and back-biting are greater vices in men of high place and accompt, then in the vulgar sort. Idem.

Both the detractor and willing hearer have the devill in their tongues: if a man

a man be poor, they accompt him base and abiect: if rich, then ambitious and couetous: if affable, then dissolute: if a Preacher or Doctor, then a seeker of mens fauours, and worldly honours: if mute, vnprofitable: if a sayer, an hypocrite: if an eater, a deuourer: so that none can be free from their venome. Bernard.

Is not the tongue of the back-biter a cruell Viper? assuredly yea, which so deadly woundeth with one blast: is not that tongue I say a speare, which killeth thee with one blowe? Idem.

Not he onely is guilty of detraction who slaundereth others, but he also which easily and willingly listeneth vnto accusations.

Detraction is a speeche proceeding from enuie, blemishing other mens well doings with their owne badde tongue. Bernard.

Deuill.

Deuill.

There is a certaine wicked and craftie spirit, an enemy vnto man, and an hater of iustice. This spirit (the Deuill) not fortune, layeth trappes for all men, and those that knowe not God he hindereth with error, he ouerwhelmeth with foolishnesse, he compasseth with darknesse that they may not come vnto the knowledge of God, in whome alone wisdome and euerlasting life consisteth: but those that knowe God, those he assaulteth by craft and subtilties, that he may hinder them by lust or incontinencie, or if they be (as all men are) stained with sinne, he threatneth them with death, and if craft faile, he assayeth to quell them by force. For they which attribute vnto fortune the power to bestowe good and euill, are too credulous vnto worldly and vaine opinions. Lactantius.

The Deuill enuieth man-kinde, desiring to subiect that vnto himselfe, because

cause he foresaw that man would become God. Bernard.

It is the Devils part to suggest evill, it is ours not to consent. As often as we resist them, so often we overcome them, we honour God who biddeth, that we should fight: helpeth, that we may overcome: strengtheneth us, that we quaile not. Idem.

The Devill is a craftie enemie, whose first suggestion if we resist not, he prevaileth whether we are aware or no. Isydore.

The Devill when he intendeth to deceive any man, first endeavoureth to know his nature, and thereby practiseth unto what sinne he is most apt. Idem.

By how much the Devill perceiveth the end of the world to approach nearer, by so much the more he persecuteth, desiring that he may bring many unto hell, whereunto he knoweth himselfe to be hastened. Idem.

Envie.

E.

Enuie.

AS ruſt fretteth the yron, euen ſo Enuie conſumeth him that harbours it in his minde. Baſill.

Shunne Enuie, which doth not onely hurt others, but maye eſpecially him which poſſeſſeth it. Cyprian.

The Iewes therefore periſhed, becauſe they choſe rather to enuie Chriſt then to beléeue in him. Idem.

Dogges by cheriſhing are made tame: and Lyons by their bringing vp are made gentle: but an enuious man, the fairer he is ſpoken the worſe he is. Baſill.

Take away Enuie, and that which is thine is mine, and that which is mine is thine. Auguſtine.

Enuie is the roote of all euilles, the fountaine of diſcentions, and the very matter of offences, &c. Other euilles haue an end, but enuie remaineth for euer:

ruer: and by how much the more the enuyed prospereth, by so much the more is the enuier stirred vppe with the coales of hatred: from hence procéedeth a threatning countenance, and a cruell looke: in the face is paleneſſe, in the lippes trembling, gnashing in the téeth, crabbed words, bitterlie reprochings, hands readye to sheede bloud, and if a weapon be wanting, yet is he armed with the hatred of a furious minde. Cyprian.

Enuie attendeth vpon honestie: *Invidia virum probum sequitur.* Nazienzene.

Enuie is a most vile euill, it changeth a man into the condition of the deuill. By Enuie death came into the worlde: for it Abell was punished, and for it the Jewes murthered Christ. Enuious men are fed with others aduersitie, as the Béetles are fed with their fellowes dunge. Chrysost.

Enuie, what meanest thou to be an enemie vnto thy selfe, for by thy enuie thou reproachest thy selfe, and honourest

tell him whom they envieth. Idem.

Unlike the wise people in Gabaell, the repentant are moved into extreame rage, and now persecute those grieving good things, which themselves should not imitate. Nazianze.

I am a man, but I know not how to shun the envie of heavenly things, it is safer for a poore man to slye contempt, then for a riche man to auoyde envie. Cicero.

Then canst no longer mope gaule and fret the envious man, then by being fervent vnto vertue and good living. Idem.

Understand what Envie is: It is a repining at anothers good. Also understand also this, that no vertuous man envieth any man. Idem.

The envious man is angry chiefly, but enemy-like. Idem.

Exercise

Exercise.

EXercise is a continuall use and custome. Cicero.

Mans life may fitly be compared unto Iron: for Iron if it be used, is worne by little and little: but if it be not used, it will be presently consumed with rust: even so by exercise, a man at length is spent: but if then exercise nothing, sloath and idlenesse will more consume thee then continuall exercise. Aulus Gell:

All arts, and all manner crafts, by daily use and practise doe profit, which seeing it is true in small matters, how much more carefully ought it to be used in great and waighty matters. Vegetius.

By diligence the hardnesse of any worke is eased: even so prudence without justice is little worth: but justice without prudence is of much value: and likewise knowledge with practise is little worth: but skill and practise conioyned are very available. Boetius.

Expe-

Experience proueth, that all artes without practise are hardly kept: and euen as the armes by long intermission from their businesse become vnfit and vnapt, so likewise witte if it be not vsed, decayeth. Cassiod.

Reading is a way to instruction, but conference being conioyned profiteth more: for conference causeth docibilitie more then reading doth, because by conference all doubts are resolued, and often by questioning the hidden veritie appeareth, which otherwise had beene vnremoued. Isydore.

Excuse.

The multitude of companions, causeth not the fault to be aleuiable ne vnpunishable. Augustine.

He offendeth twise, who seeketh to excuse a bad turne by defending it. Idem.

Whatsoeuer company thou frequentest, beware that thou intermedle not much with others conuersation, and

and if it be so that any amisse be committed, seeke rather to excuse the matter, then to accuse the doer. Bernard.

A mans owne conscience is an assured excuse, howsoever he be censured by others. Idem.

Every man can frame some excuse: the proud man would seeme constant: the prodigall, liberall: the covetous man a good husband, the rash and hasty would be thought valiant: the cunning miser, a sparer: the sluggish, quiet: and the fearefull wretch would seeme wary. Prosper.

Lay aside excuses, no man sinneth unwillingly, for all sinne is voluntarie. Idem.

A child is excused by his age, a woman by her sex, a stranger by libertie, an houshold body by familiaritie, and a friend is as ones selfe. Cicero.

Give not hard sentence against thy neighbour, but rather excuse him. If thou cannot excuse the fact, yet excuse the intention, suppose ignorance to be the cause of the offence, suppose mishap,

hap, suppose ouer sight. But if the certaintie of the matter will not admit excuse, yet perswade thy selfe, and say vnto thy selfe thus: The temptation was great, and forcible, and if my selfe might haue béene ouercome by the like, if it had happened vnto me. Bernard.

If a man commit an escape or offence, his intention and meaning being good, God forbid that it should be obiected vnto him, because he did euill against his will. Augustine.

Those are not fault worthy, who commit small offences, that greater may be auoyded: for it is not losse to lose a little, if by the losse therof a great deale may be saued. Idem.

It oftentimes happeneth that whilest wicked men cannot defend those faults whereof they are accused, become impudent, and so more pond in their owne defence, and seeking to find out faults in him who accuseth, thereby thinke themselues blameles: and if he so they cannot finde out aught which

which they may juſtly blame, then they finde boales where no boales are, that they may have wherewith to cloake their owne vices. Gregorie.

Although things are true, yet ought they not to be believed without ſufficient proofe, or confeſſion of the delinquents themſelves: for not he that is accuſed, but he that is convicted, is guiltie. Bernard.

This is a great fault in many men, that when they ſhould repent them of their faults, they frame excuſes, and ſo adde more by making defences for their faults from thence, whence repentance ought to proceede. Caſſiod.

Example.

HE that liueth well secretly, and giueth no example vnto other men, preachings may be compared vnto a coale, which burneth inwardly, but outwardly seemeth to be dead. But he who leadeth a vpright life both priuatly and publickly may be compared vnto a Lampe, which burneth it selfe and giueth light also vnto others. Gregorie.

It is a thing ingrafted by nature, that a shamefull man should loue him that is chaste, a wise man him that is discreet, a pitifull man him that is liberall: and that all men should loue their owne vertues in other men also. Oftentimes the very countenance of an honest man is a chastisement vnto the vniust, and a ioy vnto the vpright. Ambrose.

There are many men who are more readily drawne vnto the loue of heauen and heauenly things, by example, then

then by preaching. Gregorie.

I esteeme no counsaile better, then (if thou desire to instruct thy brother to those things which ought to be done) that thou stirre him by thine owne living, not perswading him by words but by deede and action. Idem.

No man is more hurtfull in the Church, then he who living wickedly, cloaketh his actions with the name of holinesse, or by reason of his owne degree. For no man presuming to reprooue him because of his ministery, his faults are more hurtfull by example vnto others, because others despise the admonition, by reason of his power, and thinke that lawfull which seemes by themselues, which their gouernour doth before them. Idem.

Euery one who being a ruler, liueth wickedly and vniustly in the sight of those ouer whom he ruleth, as much as he in him lyeth, destroyeth them: and although it may so fall out that some not imitating him escape; yet all are by him perish.

The later day is a Scholler vnto the former: A wise man by an others fault will indeuour to amende his owne. It is good to tread our predecessors steppes, if they haue gone well before vs. Seneca.

Euery good Christian, ought to take exaumple of good life at Christ and his actions. Bernard.

F.

Flattery.

Whosoeuer flattereth euill liuers, layeth a pillow vnder the slouthfulls head: insomuch that he who ought to be reprehended by his fault, being incouraged therein becommeth lewde and leaſe. Gregorie.

As the scope of the Orator is by loue to perswade, and of the Phisitian by medicines to cure: Euen so the flatterer intendeth by his faire wordes nought but to deceiue. Chrysostome.

Euery

Euery flatterer is an enemie vnto vertue, and doth as it were ſtrike a naile into his eye with whom he communicateth: and ought by ſo much the more diligently to be looked vnto, by how much the more he ſeemeth to loue. Chryſoſtome.

Nothing ſo much corrupteth mens mindes as flatterie: for his tongue cutteth more keene then the weapons of our perſecutors. Hierom.

Deceitable flattery is a moſt cruell thing. Auguſtine.

The tongues of flatterers binde men in their vices: for it delighteth a man to doe thoſe things, for which he feareth not the reprehender, but alſo looketh to be praiſed for performing them. Idem.

When we are paſſing vnto our heauenly country, we ought not to giue eare vnto the Syrenian ſongs of flatterers. Hierom.

Flattery is the very nurſe of ſinne, which is accuſtomed to adminiſter nutter vnto thoſe who doe amiſſe, as oyle yeeldeth liquo; vnto the flame. Beda.

Flattery applaudeth all men, saluteth all men; the prodigall it calleth liberall: the couetous sparing and wise: the wanton Court-like, and so attributeth vnto euery vice the name of his opposite vertue. This arrow flieth swiftly and woundeth quickly. Cassiod.

Alexander at the siege of a certaine City, being wounded in the thigh with an Arrowe, after that the blood was stanched, and his wound wared stiffe, saide: All men weene that I am the sonne of Iupiter, but this wound teacheth me that I am a man. Let vs doe the like, and say: You flatterers affirme that I am wise, but I my selfe know the contrary, because I desire so many hurtfull and vnprofitable things. Seneca.

Acknowledge that an euill man flattering is as a snare vnto thée, for flattery hath a poyson. Diogenes said vnto a certaine man who flattered him, leaue off to say ought, thou profitest nothing, for I vnderstand thy meaning

ing. Idem.

He who ſtoppeth his eares at his friends counſaile, is paſt hope to be recouered. Cicero.

Faith.

The lawe by threats commandeth that which ought to be: the law by beleefe obtaineth that which is of faith. Auguſtine.

He is moſt accompted of with God who hath moſt faith, and not he who hath moſt ſhew. Idem.

Faith ſometimes reacheth that which reaſon cannot conceaue. Euery mans faith is proued in aduerſitie. Bernard.

It is not faith, but diſtruſt: not confidence, but diffidence, to repoſe truſt in ones owne ſelfe. Idem.

Gods workes as far-forth as they may be comprehended, are not admirable: neither can that faith merit ought which is directed onely by humane experience. Gregorie.

We

We are then faithfull, when we performe in déede that which we promise in wordes. Idem.

Infidelitie is by nature like vnto a sandy barren ground which is alwaies fruitlesse be it neuer so well watered. Chrysostome.

That man hath all in himselfe, which hath himselfe: but no man hath himselfe which hath not God, and he hath God who beléeueth in him, and acknowledgeth him to be the author of his saluation. Cassiod.

He that loseth his faith hath nothing else for to lose. Seneca.

Faith is an assured conceiuing of the trueth without any knowledge of the cause thereof. Idem.

As to be alwayes learning argueth that a man is neuer perfect, euen so alwayes to séeke for witnesses argueth that a man is vnwilling to beléeue. Chrysostome.

As the hard stones being wrought in a worke are permanent, so the Gentiles albeit they are hardly brought vnto

vnto beléefe, yet once beléeuing they perſeuere therein. Idem.

Doe not vnderſtand that thou mayeſt beléeue, but beléeue that thou mayeſt vnderſtand: for vnderſtanding is the reward of faith. Auguſtine.

Faith is more wealthy then all worldly riches, more ſtrong then all humaine ſtrength, more wholeſome then all earthly Phiſick.

G.
Greeſe.

There is no griefe which by tract of time is not leſſened and diminiſhed. Cicero.

A good courage in extreame griefs is a remedie therefor. Idem.

No man can greeue long and much withall: for ſo hath louing nature diſpoſed, that our griefe might be eyther ſhort or tollerable, and this is a comfort in extreame anguiſhes, that eyther they will end our liues or we ouercome them. Seneca.

Griefe

Griefe if thou yeelde vnto it will breake thy heart: but if thou resist it it will be ouercome eftsoone.

He more easilie vndergoeth griefe, who is accustomed thereto, then he that hath seldome tasted thereof. Cicero.

Euery man is by so much the more perfect, by how much he doth more throughly conceiue anothers griefe. Gregorie.

A due consideration of the cause thereof, doth mittigate the sharpnesse of the griefe.

He that is endued with fortitude, despiseth and setteth light both by griefe and death it selfe. Cicero.

We may hardly beléeue a grieued minde: for griefe will compell the innocent sometimes to frame a lye. Seneca.

He is riche, who is able to beare with an vpright minde whatsoeuer euilles or vexations doe happen. Idem.

We haue greater cause to grieue when

when ones owne deſert cauſeth the ſame, then when we are puniſhed wrongfully; for we ought rather to ioy, then greeue, when we ſuffer vniuſtly. Idem.

Inward griefe ſooner bringeth a man vnto the graue, then outward ſorrow which commeth not from the heart. Idem.

If thou ſuffer affliction, if wante, and neceſſitie, if perſecution, if ſlanders, and vniuſt defamations, or what ſoeuer els, take it patiently and greeue not, and Gods holy ſpirit ſhall miniſter vnto thee ſufficient ſtrength to vndergoe all miſeries and calamities. Idem.

Be ready to adminiſter comfort vnto the greeued ſoule, and adde not griefe vnto griefe.

Guile

Guile and Deceit.

PVpons that they may deceive, are enuolued in Vanitie, and vices deceaue not but vnder the shew and appearance of vertues. Ambrosius.

Many men line plainely and prosper in all things, and many deale alwayes subtillie and yet are alwayes behinde hand. Idem.

A man may more easilie shunne the dangers of a professed foe, then of a faigned friend, because for the one he will be alwayes armed, but for the other he is vnprouided. Idem.

A guilefull enemie endeuoureth to make a shewe of loue: and yet desireth to wound. Idem.

It is deceit when one thing is done, and another made shew to be intended. Idem.

He is craftie who imitateth vertue by guile and deceit.

There are many who being endued with sharpe wittes, abuse their good guifts

guists by conuerting them vnto deceite and guilefull dealings. Idem.

He dealeth not deceitfully in Gods worke, who when he giueth himselfe vnto good studies, desireth not humane praises nor worldly preferments.

He dealeth deceitfully who by concealing the truth, seeketh either his owne commoditie, or anothers discommoditie. Aulus Gel.

Words are appointed not that thereby men should deceiue one another, but that thereby one man might open his thoughts vnto another: wherefore to vse words to deceiue and not to that end that they were appointed, is a great sinne. Gregorie.

Perfidiousnes is an hidden & deceiuable euil, whose most effectuall powers, are to deceiue and flatter. Val. Max.

He who deceiueth his friend that reposeth his trust in him, is more to be detested then he that deceiueth him that reposed no confidence in him.

Heresie.

H.

Heresie.

HE is an Heretique, who for desire of any temporall commoditie, and especially of glory and renowne, broacheth new opinions. Augustine.

He is an Heretique who obstinately defendeth an error, after the trueth is manifested.

Let Heretiques dispute wholy out of the Scriptures, and not insist upon such points as the Pagans and Infidels doe, and their opinions will easily be overthrowne. Tertullian.

Heretiques bring in a great number of Apocryfall bookes and ballard writings, that they may amaze the undiscrete, and such as are ignorant in Gods booke. Ireneus.

Heretiques fearing to be overcome by the truth, and thereby compelled to shake hands with us, fall a raying, & els stoppe their eares, that they may not

not heare, or their eyes that they may not see the trueth, and so be converted. Lactantius.

Heretiques respect not so much honest life, ciuill conuersation, and bountifull pittie towards the distressed, as to be praised and boasted, if be so they may but seeme to ouercome by syllogismes, fallacies, and false arguments. Sozome.

Rotten flesh is to be eaten away, and scabbie sheepe to be seperated from the sheepfould, least the whole man and the whole flock be destroyed, and infected. Arrius was but one sparke in Alexandria, but because he had not beene at the first suppressed, the whole citie, and country was set on fire and destroyed. Augustine.

As those that haue a wicked opinion, albeit their conuersation be outwardly good, are to be taken heede of, euen so are they also to be taken heed of, who are of sound opinion, and yet liue wickedly. Chrysostome.

Many seeking by contemplation to

obteine more then they are able to conceive, runne into peruerse errors: and whiles they refuse with humilitie to be the Schollers of truth, they become maisters of errors. Gregorie.

Humilitie.

EVen as a Tree to the end it may growe an bright, ought to haue good rote downeward: so whosoeuer hath not his minde fixed vpon humilitie, is exalted vnto his owne ruine. Augustine.

Thy country is on high, and humilitie the waye thereunto, wherefore then if thou desirest to come vnto thy country dost thou leaue the way which leadeth thereunto. Idem.

Humilitie oftentimes boweth that which neyther force nor might could cause to bend. Ambrose.

By humilitie all our deedes are seasoned. Augustine.

Whosoeuer dwelleth not here on earth him-

himselfe, shall hardly be partaker of the glory in heauen. Gregorie.

Humilitie is a glorious thing, and pride it selfe desireth to be cloaked with the name thereof, least it growe into contempt. Bernard.

It is true humilitie for one to esteeme basely of ones owne selfe, and to commend good partes in another without either malice or rancor. Gregorie.

Whosoeuer thinketh to be truely vertuous without humility, doth as he who gathereth dust vpon an heape, and placeth it in the winde, which is no sooner doone but it is carried away. Idem.

He that is humble in minde, and esteemeth of others more then himselfe, desireth not superioritie: and dignitie flieth from him that prosecuteth it, but prosecuteth him that flyeth from it. Chrysost.

To be truly humbled, is a sure argument of grace.

Humilitie is the way vnto humilitie, euen as patience is the way vnto

peace, or reading vnto knowledge. therefore if thou desire to be humble walke in the way therevnto, for he only that is truly humble spareth his owne soule, who because he would not be thought to be that which he was not, as much as he can disireth not to be knowne to be that which he is. Bernard.

Humilitie especially consisteth herein, that we subiect all our actions vnto Gods will. Idem.

I.

Ignorance.

IGnorance of God, for the most part is the mother of dispaire. Bernard.

Many things are vnknowne, which ought to be knowne, which happeneth either by carelesnesse to know, or loath to learne, or shame to enquire, and this ignorance is intollerable. Idem.

It is as great an offence to be ignorant in that which one ought to knowe,

knowe, as it is to doe ſome things that ought not to be done. Seneca.

He that ſeeth the light knoweth how to iudge of darkneſſe, for he that is ignorant of the light, approueth darkneſſe for light. Gregorie.

They flatter themſelues vnto their owne condemnation, who that they might haue the more libertie to ſinne, are willingly ignorant. Bernard.

He that is moſt expert, wiſe, or wittie, may fully confeſſe that he is a ſcholler, yea altogether ignorant in ſome things. Cicero.

When as we know our owne ignorance, we will the more willingly beare others burthens. God neuer forſaketh him who trulie knoweth his owne ſinnes. Gregorie.

Knowledge is two wayes neceſſary vnto ſalnation, to wit, knowledge of God & of thy ſelfe: becauſe as by knowledge of thy ſelfe thou learneſt to feare God, and by knowledge of God to loue God likewiſe: Euen ſo contrarily ignorance of thy ſelfe engendreth pride,

and by ignorance of God thou fallest into desperation. Bernard.

It is better to be ignorant then to erre, and faithfull ignorance is better then rash knowledge. August.

Infirmitie.

IN all diseases there are three especiall greefes, to wit, feare of death, bodily paine, and the intermission of pleasure. Seneca.

Many men live as they list, and yet are alwayes sickly: and many never stray from Hyppocrates rules, and yet are alwayes sickly. Idem.

Health is more welcome unto those that have beene greevously sicke, then unto those that never knew what sickenesse meant. Seneca.

No man is without some infirmitie, therefore beare with another mans infirmitie, as thou wouldest another man should beare with thine. Idem.

Laugh no man to scorne in his infirmitie, least another man doe the like by

by thée alſo. Idem.

Iuſtice.

EVen as a Lanthorne in the night giueth light, but in the day time the light thereof is not diſcerned, ſo alſo mans iuſtice being compared with Gods iuſtice, is altogether iniuſtice. Gregorie.

Iuſtice rather ſéeketh others commodities then ones owne, preferring the common good before a mans owne priuate gaine. Ambroſe.

All other vertues are contained vnder the name of iuſtice alone. Hierom.

It is iuſtice to loue men for iuſtice ſake, and not to thinke ſcorne of iuſtice for the perſons ſake. Gregorie.

Iuſtice is the libertie of the minde giuing vnto euery one his proper dignitie, to wit, reuerence vnto ones better, agréement with ones equall, diſcipline vnto ones inferiur, obedience to God, holineſſe vnto ones ſelfe, patience vnto ones enemie, and pitie vnto the diſtreſſed poore. Anſelme.

Juſtice reſpecteth neither father nor mother, but the truth onely: it acceptеth no mans perſon, it imitateth God. Caſſiod.

There is no greater iniuſtice then theirs, who when they moſt eſpecially deceiue, yet ſo handle the matter that they would ſeeme to be honeſt men. Cicero.

A iuſt man will neuer thinke himſelfe iuſt inough, but alwayes hungreth and thirſteth thereafter: inſomuch that if he ſhould liue neuer ſo long, yet would he alwayes couet to be more iuſt. Bernard.

The iuſtice of the King, is the ſubiects quiet, the defence of the country, the freedome of the common people, the eaſe of the diſtreſſed, the ioy of all men, the temperateneſſe of the ayre, the calme of the ſeas, the fertilitie of the land, the comfort of the poore, the heritage of ſonnes, and vnto himſelfe the hope of eternall happineſſe. Cyprian.

Juſtice giueth vnto euery one his owne: giue therefore vnto thoſe that which

which belongeth vnto them: to wit, vnto the Prelate reuerence and obedience, the one whereof commeth from the heart, the other belongeth vnto the body: giue vnto thy equall counſaile to inſtruct his ignorance, and ayde to ſuccour his infirmitie: giue vnto thy inferiour admonition, that he may beware, and correction that he proceede not in ſinning.

K.

Knowledge or Wiſdome.

HE moſt eſpecially deſireth to know God, who for the deſire that he hath vnto vertue, would gladly be ignorant in worldly matters. Gregorie.

They can neuer attaine true wiſedome, who deceiue themſelues with their owne vaine ſwiftneſſe. Idem.

The cheefeſt wiſedome is an vpright life, and inſt hart to God-ward, whereby the pure with the pure, and the godly with

with the godly are contained. Nazi.

Idleness is the mother of foolishness, and labour of knowledge, the fountain of knowledge is diligence; to wit, the labour of meditation, exercise, and practise: in childhood discipline, in youth exercise, and in old age practise: in childhood to learn, that that is profitable, in youth to practise that which in their childhood was learned, and in old age to instruct others therein. Hugo.

Knowledge cannot be taken away by violence, nor corrupted by age, it is preserved by study, and enlarged by practise. Gaffod.

Knowledge ought to be greatly esteemed, for no man can sufficiently declare that inherent be in ignorance, and unlearned still is neither learned, nor can be governed. Chrysost.

There are some who serve to know, to that end only that they may know, & that is meere curiositie: some likewise are desirous of knowledge that they may sel it, to wit, for money, for honour, and

and that is diligently guiven: and some there are that desire to knowe that they may be knowne, and that is vaine curiositie: and some there are who are desirous of knowledge, that they may themselves, & it is charitie: and some also are desirous to knowe, that they may profit others, and it is wisedome. Bernard.

A wise man will attempte nothing when once it is come to passe, nor yet iudge any thing impossible before it be effected. Cicero.

He that can live well, may yet be a mome, who careth not for wisdom. Sen.

To knowe all things except God, and to be ignorant of God, is to knowe neither God nor any thing els. For he that is ignorant of God, is ignorant of his saluation, and he who is ignorant of his saluation, all his knowledge tendeth vnto his greater condemnation. Idem.

To say that a man knoweth that wherein he is ignorant, is ouer rashnesse: and to say that he knoweth not that which he doth knowe is ingratitude. Augustine.

A man

A man ought to know that he is of himselfe nothing, but what he is, he is of God, and for God. Idem.

Nothing more encourageth our hope to attaine knowledge, then the consideration of this one thing, to wit, that those who in times passed have bene very ignorant and unlearned, are now become for their iudgement and knowledge admirable. Idem.

Unto a wise man and one that is indued with knowledge, all places are alike, he supposeth himselfe to be no where a stranger, but every place is unto him as the place of his education. Idem.

He that is in love with himselfe being a fole, shall never become wise, neither shall he become that which he would be, unlesse he despise that that he is. Augustine.

In learning the wiseman findeth that whereby he may be made more wise, the warriour whereby he may be in minde incouraged, from thence the Prince learneth how to governe his people

people quietly: and to be briefe, there is no state of life which the excellent knowledge of letters may not better, and profit. Idem.

Nothing is more feruently loued then wisdome, nothing more sweete in possession: herehence it proceedeth that many desire to become wise, but they faile in the attaining thereof: but all men may be iust if they perfectly desired to be iust. A man may loue wisedome exceedingly, and yet faile to attaine it: but by how much more a man loueth iustice, by so much shall he be more iust.

Many hauing attained vnto learning and knowledge, vse it not vnto Gods glory, but soule it vnto their owne praise, being puffed vp therewith, and so sinne grieuously thereby from whence they ought to take good lessons for the amendment of their sinfull liues. Idem.

The wisedome of the iust is, to faine nothing by ostentation, but to open the truth therof in words, to loue the truth as

as it is truth, and to hate falshood: to doe good freely, and rather to beare evils patiently then offer any willingly: to esteeme reproache for the trueth sake, gaine: but this simplicitie of the iust is derided of the world, because they esteeme the puritie of vertue foolishnesse. Gregorie.

L.

Learning.

EArthly prosperitie comforteth the body, but the tongue of the learned preaching the glad tidings of the Gospell, bringeth sweete sweete comfort unto the soule.

The that reproveth all men by leading a life reconsonable unto his doctrine, sufficiently declareth himselfe to be learned: neyther is young age in a Doctor to be despised whom both his life and judgement doe commend. Ambrose.

It is a wise part to gather him learn-

branches in an hedge, and clusters of grapes among thornes warely, least that while thou seekest the profitte thereof, thou pricke thy fingers: euen so great care ought to be had, that thou imitate not him doing euill, whome thou hast heard speake good things. Augustine.

A mans life ought more to be regarded then his learning: for a good life without learning is commendable, but learning without a good life lacketh integritie. Ambrose.

It is as godly an act to instruct the minds with wisedome, as it is to giue sustenance into the body whom it lacketh. Bernard.

In reading, not the words but the truth is to be regarded: for oftentimes the plaine truth, and vnfaile falshood are contained, whereby simple men are oftentimes intrapped, and eloquete wordes make fooles faine: for the love of worldlye skill doth nought els but puffe a man with vaine

praises:

praises: and loke by how much greater a mans studies haue beene, by so much the more doth it cause a man to swell with disdaine. Hydore.

The sinner hath his mouth shut, because he that hath not taught himselfe cannot instruct another. Origen.

Little worth is learning vnlesse it be approued by industry, study, labour and diligence. Cicero.

The noble possession of learning, being deuided amongst many is not destroyed, and being deuided into parts seeleth not any lessoning at all, but wareth dayly so much the more durable vnto, by how much the more it hath beene made common. P. Blesen.

By other mens actions a man ought to learne what a man ought to doe himselfe. Cicero.

It is more auaileable to heare one teach, then to studie vpon the booke, because thereby a more deepe impression is made in the minde. Val. Max.

Libera-

Liberalitie.

IT ſkilleth of what minde and not of what ſtate he be that giueth, for it is not praiſe-worthy which is done of compulſion or brauerie. Seneca.

Beware that thy liberalitie be not greater then thy abilitie, for in ſuch liberalitie there is alwayes a deſire of getting, eyther by huck or cruck, that thou mayeſt haue alwayes ſomewhat to giue: and moſt commonly theſts enſue ſuch liberalitie: for when by ſuch manner giuing thou beginneſt to be in neceſſitie, thou art forced to lay hands vpon other mens goods, and in ſo doing then procureſt greater hatred of thoſe from whome thou haſt wrongfully taken, then loue of thoſe to whome thou haſt vnwiſely giuen. Cicero.

A good turne quickly done is twiſe done. He is leaſte deceiued that is quickly denied, then he that is put in hope to obtaine by faire promiſes. If a man deny to giue vnto one whome he

hath alwaies bèen accustomed to giue, he enforceth him to séeke it by crooked meanes. Seneca.

Well answered Alexander a certaine man vnto whome he had giuen a citie: for the man sayd, that so great a gift became not his base fortune, Alexander replied, I estéeme not so much what it bècommeth thée to receiue, as what it becommeth me to giue. Idem.

The hand neuer wanteth what to giue, if the heart be filled with good will. Hierom.

Liberalitie alwayes maketh hast, and it is proper vnto a liberall man to doo that which he doth quickly. Idem.

For if a man profit an other, and yet protract time from day to day before he performe it, he loseth two especiall things, to wit, both the time and the opinion of a friendly minde. Seneca.

Liberalitie is not defined by heaping vp of riches, but by the affection which thou hast to giue. Idem.

It

It is more grievous unto a liberall man, not to have bestowed that which was behoovefull, then to have bestowed that which was not behoovefull. Idem.

M.

Miſerie.

He knoweth well how to beare temporal miſeries, who knoweth how to rejoyce with inward hope. Gre.

Miſerie, is the aboundance of tribulation, and want of conſolation, when a man is many wayes cruciated, and yet eaſed by no man. Idem.

If we diligently conſider of the the matter, we ſhall finde that the generall miſerie of man-kinde is threefould, for we are eaſie to be ſeduced, weake to effect ought, and unable to make reſiſtance. If we would iudge betweene good and bad, we are deceiued: if we aſſay to doe good we faint: if we deſire to reſiſt euill we are weake and eaſily overcome. Bernard.

A wise wretch is more a wretch, then a clownish miser: for the former knoweth how to exagerate the causes of griefe, but the latter doth not. Boetius.

Sinners are to be adiudged by so much more miserable, by how much the more often they are suffered to procéde in their sinnes unchastened. Gregorie.

Wherefore was I borne unto labour and trauaile? my dayes are spent in confusion. If he who was sanctified in the wombe, spake such wordes of himselfe, what shall I wretched man say of my selfe, who was conceiued in sinne, borne in sinne, and yet vile wretch remaine in sinne? woe unto me poore wretch whom thou my mother hast brought forth euen the childe of veration and sorrow. Wherefore had I not dyed before I was brought forth? Wherefore was I taken vp vpon the knées and nursed? wherefore did I sucke the dugges to prolong my life in miserie? better had it béene for me

me, if dying in the wombe, I had neuer béene brought forth, or being borne I had béene preſently brought vnto the graue, that thereby I might haue eſcaped the miſeries which now I endure. Innocentius.

Man was made of duſt, dung, and aſhes, and which is worſer, of moſt filthy ſéede, conceiued in the luſt of the fleſh, in the heate of luſt, in the ſtinking of luxurie, and which is worſt, of and in the ſpottes of ſinne, borne was man to labour, feare and griefe, and which is more miſerable, vnto death. He doth wicked things, whereby he offendeth God, he offendeth his neighbour, and diſpleaſeth himſelfe. He committeth diſhoneſt things, whereby he diſtaineth himſelfe, ſtaineth his credit, and tormenteth his conſcience. He doth vaine things, whereby he neglecteth things profitable and neceſſarie. His meate becommeth a fire which burneth alwayes, and is neuer quenched: his fode a wourme which alwayes gnaweth without ceaſſing, an heape of filthe

which alwayes stincketh most horribly. Idem.

Mercie and Pittie.

A man ought to have a great care with what minde he spareth for as there is a punishing pittie, so there is a sparing pittie. Augustine.

It is a great comfort unto the troubled soule, when as a man being as it were wrapped in vices, and seeing himselfe deprived of vertues, sheweth onely unto the hope of Gods mercie. Greg.

God is mercifull & of great pittie; God is mercifull unto all men, and his mercies are above all his workes. Oh vile man dost thou heare of so great mercies and yet relyest upon thine owne vertues and deservings. Idem.

All men are found guiltie, both Jewes and Gentiles, and all have need of Gods mercie. Ambrose.

When as mans helpe most faileth, then ought we most especially to relye upon Gods favour and succour. Idem.

Pittie

Pittie consisteth in giuing almes, in forbearing wrongs, in remitting iniuries, and in inferuting the vnfaithfull.

Mercie is the helmet of saluation, the ornament of faith, the propitiation of sinnes: this is it which prayeth the soule, strengtheneth the godly, & comforteth those that serue God deuoutly.

It is a more mercifull deede to succour and helpe the poore that want, then the rich that lack not: for he that giues vnto one that hath not neede thereof, doth as it were powre water into a vessell which runneth ouer before. Cass.

Let not him that hath vnderstanding be silent, neither let him which hath plenty with hold his hand from giuing: let him that hath opportunitie and store meanes, not faile but make intercession with the rich for the poore, least he incur the penalty of damnation of retaining their talent. Raba.

Mercie is so great a vertue, that without it, other vertues, although they be, cannot auaile: for although a man be faithfull, chaste, sober, and

endued with other worthy vertues, yet if he be not mercifull, he shall not obtaine mercie. Leo Papa.

N.

Nature.

NAture is content with the least and smallest things.

Nature doth make many signes and tokens vnto vs that we might vnderstand what she meaneth: but we become deafe, not hearing what she saith. Cicero.

Education altereth nature, as by the example of the two Dogges proceeding from one Dam at one litter, the one whereof being layd vnto the pot, the other vnto hunting, before which a Hare and a potte of pottage being placed, the one followed the Hare, and the other ran presently vnto the Pottage pot. Idem.

It is good to breake those that are of a stubborne nature whiles they be young,

young, least when they become elder they be to strong to be ruled: as by the example of the twig, which when it is young may be bowed any ways, but being growne unto some bignesse is not able to be bended. Idem.

That which is bred in the bones will never out of the flesh, neither is it possible, that man that is borne of sinfull flesh, should be cleane without spot of sinne. Idem.

God and nature have made no things in vaine, for all things serve unto some purpose, but man wanteth knowledge to apply every thing unto his proper end. Aristotle.

We ought to bound the same course that nature hath prescribed unto us, not declining there-from: all things are easie and plaine unto those which have an insight thereinto, but those that resist nature doe as it were strive against the streame. Idem.

Man is by nature wicked, naught, and corrupt, neither can so much as a good thought procede from us, unlesse our

our nature be seasoned with the salte of Gods holy spirit, which is the true guide that leadeth vs vnto eternall blisse, which our olvne nature cannot attaine vnto.

Nature is an vpright dispenser, distributing vnto every one that which is agreeable.

Negligence.

NEgligence is the sloath of the minde, whereby every one is negligent in the performance of that whereunto he ought to haue an especiall regarde. Hugo.

If sometimes we be seduced to let slippe small things without any respect therevnto, we will in time growe bould to commit greater ouer-slippes without any care. Idem.

We are all of vs very circumspect in small matters, but very negligent in great and weighty affaires, and the occasion hereof is because we are ignorant of the true life. Hieron.

A great

A great punishment hangeth ouer their heads, who doe the Lords worke negligently, as especially ouer the heads of Preachers and Pastors, who for lacke of spirituall foode suffer their flockes to perish, and to become a pray vnto the deuill, whiles they themselues neglecting their owne charge, giue themselues vnto slouth and idlenesse. Idem.

We ought not to doe our businesse negligently, but with care, heedfulnesse, and warily: and especially seruants ought not to be idle, but well occupyed, whether they be in their Maisters sight or not, knowing that the Lorde their spirituall Maister seeth at all times whether they be negligent or not. Idem.

Nobilitie.

The chiefest libertie is to be with God, and not to serue sinne: and the chiefest nobilitie with God is to excell in vertues. Hierom.

I can-

I cannot greatly praise Nobilitie: for a good man seemeth unto me noble: but he that is iniust although he be descended of a better stocke then Iupiter himselfe, seemeth unto me base and ignoble. Demosthenes.

The Nobilitie of our kindred litle availeth, unlesse we our selues be good and noble: for by how much the better thou art by birth, if thou excell not in vertues also, thou art by so much the more culpable and reprouable. Idem.

O.

Obedience.

IT is better to obey God then man, and it is better to obey our maisters then our fellow Scholliers: and it is also better to obey those that haue rule ouer vs, then strangers: wherefore without doubt, not to obey those whom most especially we ought, is most detestable. Bernard.

Ter-

Certainely he that sheweth himselfe ready to obey before he is commanded, deserveth more thankes then he that obeyeth after commandement given. Idem.

We ought to obey, not with servile feare, but with affectionate love, not for feare of punishment, but for love of iustice, and for righteousnesse sake. Gregorie.

Perfect obedience is ignorant of the lawe, neither is it restrained with bounds. Yea it doth performe more willingly then is commanded of necessitie. Idem.

Nothing is more vniust, then that a man should desire to be obeyed of his inferiours, who himselfe will not yeelde obedience vnto his superiours. Augustine.

In obedience this is a generall rule to be obserued, that by how much more difficult the matter is, by so much the more praise-worthy is obedience: and by how much more easie the matter is to be performed, by so much more great

great is the offence if it be not effected, then the matter deserued praise if it had béene fulfilled. Bernard.

Disobedience procédeth from the obstinacie of a stubborne minde, not willing to obey him that lastly commandeth. Idem.

If (thy superiour commanding the contrary) thou vse any words at vnawares, it is an offence: but if thou speake rashly and willingly, the offence is by so much more the greater.

Obstinacie.

There are thrée sortes of obstinate men: the first is of those who profit nothing by correction: the second of those who by correction are made worse, and the third of those who promise amendment, but do not accordingly: by correction Manasses was made better: Nabal by admonition became worser: and Pharao by affliction was more hardened. Hugo.

It is méere obstinacie, out of the vnrea-

vnreasonable and vncontrouled pertinacie of the minde, to refuse to yeelde obedience vnto better things. Cicero.

Then is our infelicitie consummated, when as dishonest things doe not onely delight, but also please, and hardly can there be any place for remedie, when as those things which haue béene vices, are accounpted vertues. Seneca.

Order and degrees.

By order things are conserued, but by disorder things come vnto ruine and confusion.

Not our degrées and dignities make vs neerest vnto God, but our loues eyther good or bad, doe conioyne vs vnto him, or seuer vs from him. Collumb.

Euery man ought to acknowledge his owne order and degrée, and to vnderstand what belongeth thereunto, and so to order & gouerne his actions, words,

wordes, geſtures and manner of his habite, that it be agréeable vnto his degrée, leaſt he beare this ſaide vnto him by God. Becauſe my name was blaſphemed among the Gentiles for your ſake. &c.

None ought to be admitted vnto holy functions, but thoſe whoſe integritie of life hath béene formerly approued. Idem.

He that ordereth his owne ſteppes rightly, giueth light alſo vnto others how they ought to walke.

Children ought not to be admitted vnto holy orders, leaſt they doe by ſo much the ſooner fall and come vnto ruine, by how much the greater haſt they made to clime vnto promotion. Idem.

Potentie.

P.

Pouertie.

MIſerable is the ſtate of the poore man: if he begge he is aſhamed, if he begge not, he pineth with hunger, and yet to begge neceſſitie compelleth him. He blameth God as vniuſt, becauſe he hath not rightly (in his iudgment) deuided the wealth of the world: he accuſeth his neighbour of enuie, becauſe he yéeldeth him not ſuccour: he frowneth, murmureth, and curſeth: whereupon the wiſe Salomon ſaid; It is better to die then to liue in want: and to be briefe, if thou be poore thy brother will forſake thée, and thy friends depart from thée. Innocentius.

The poore man that hath almoſt nothing, yet being content poſſeſſeth all things, and on the contrary, the riche man which hath many things, yet wanting content, is as he that hath nothing.

The poore man cannot be happy in his owne minde, vnlesse he haue séene those that haue béene in prosperitie to haue suffered shipwrack: toyfull pouertie is an honest thing, but it cannot be pouertie, that is borne chéerefully, for he that taketh pouertie patiently, is is a rich man: and not he that hath little, but he that desireth much is a poore man. Seneca.

Pouertie ought to be loued, if for nothing els, yet for this cause onely, because thereby thou triest who are thy frends, and who not. Idem.

Pouertie hath this one discommoditie, because it wanteth wherewith to succour those that are in aduersitie. Idem.

Pouertie is the beggerie of the mind, and not the want of wealth. Gregory.

Those that are poore in spirit, when they haue done any good thing, glorifie God: if any euill, they accuse themselues. Augustine.

It is an hainous offence with a frowning eye to despise our poore bre-

thren,

then, and disdainfully to contemne them because of their poverty (who otherwise were our equalls) is no lesse offensive. Idem.

The poore when all worldly meanes fails, yet then are they comforted in the Lord. Idem.

Preaching.

IT is a grievous offence, for three causes to conceale Gods words, to wit, either for feare, slouth or flattery. Hierom.

Every Sermon that edifieth not the hearers, is turned into their greater condemnation. Idem.

Every doctor that perverteth those sharpe sayings of Scripture (whereby he ought to recall his hearers) unto smoth sayings, and speaketh in such manner that he correct not but delighteth his auditorie, corrupteth the pure juice of Gods holy word, and mingleth it with his owne exposition. Idem.

Many make long and tedious sermons, but without knowledge, and some againe speake fewe wordes but much matter. Idem.

A man ought to be first himselfe cleane, and so to cleanse others: to be wise himselfe, and then to teach others wisedome: to be a light, and then to lighten others: to be sanctified, and then to sanctifie others. Idem.

A Preacher ought not to declare all things vnto the vnlearned which himselfe knoweth, because the ignorant ought to be first instructed in more easie points, before they can be able to conceive the more deepe and secret misteries. Idem.

He gathereth large & ample fruites of his preaching, which doth before exercise himselfe in good workes: for the words want authoritie, if good deedes be wanting. Nazianzene.

If thou neglect to fulfill that which thy selfe teachest, thou sowest thy selfe, and others gather in the harvest. Idem

A Preacher ought to have an especiall

ciall regarde vnto the time and place, and capacitie of his auditors, for one word well and fitly placed, edifieth more then many vnaduiſedly ſtrowed. Idem.

As the fleſh loſeth ſtrength by meate and delights, euen ſo the ſpirit is nourriſhed with Gods word.

A Preacher ought not to preache himſelfe, but Chriſt. Idem.

Q.

Quarreling, ſtrife, and contention.

Chriſtians ought to forbeare and forgiue one another, if be ſo that one haue a quarrell againſt another, euen as Chriſt forgaue vs, for how can we expect forgiueneſſe at Gods handes, if be ſo we our ſelues will not forgiue thoſe that haue offended vs. Coloſſians. 3.13.

It is good to ſpeake wiſelie, and warilie, for oftentimes much contenti-

on, quarrelling and debate, ariſeth of a word ill placed, though well meant. Auguſtine.

Quarrell not with one that is mightier then thou thy ſelfe art, for he hath the aduantage of thée: might ouercommeth right.

There are many who doe nought els but ſowe the ſeedes of quarrels and contentions betweene neighbours, but Chriſt ſaith; Bleſſed are the peacemakers, for theirs is the kingdome of heauen.

He that delighteth in quarrelling, ſhall not want with whom to contend, for rather then he will be quiet, he will be at debate with his owne ſelfe. Gregorie.

It is better to dwell in a ſmall cottage with a quiet wife, then in a ſumptuous and ſtately houſe with an vnruly and quarrelling woman.

It is a grieuous thing to dwell with thoſe who when they haue ſayd what they can, and ſpoken the worſt, yet alwayes ſéeke new occaſions of new quar-

quarrels. Auguſtine.

Where ſtrife, quarrelling and debate are, there godly liuing is wanting. Idem.

As nothing is more precious in the ſight of God, then loue: ſo nothing is more deſired of the deuill then the quenching thereof, for from thence ariſe debates contentions, quarrellings, fightings, murthers, and many other very haynous and grieuous ſinnes. Gregorie.

No roome is large enough for thoſe who cannot well agree, but a ſmall corner is ſpacious enough vnto thoſe whoſe mindes are vnited by loue and goodwill. Ambroſe.

Quietnesse, peace, and tranquilitie of minde.

The quietnesse and tranquility of minde, is more to be esteemed then any worldly, wealth whatsoever: for what though a man possesse infinite riches: what though he want not any outward things that might serue for his delight: what are all these to be accounted of, if be so thy minde within thée be still tormented with unquiet thoughts, and discontented cogitations. Nazianzene.

A guilty conscience condemneth a mans owne selfe, when as no man else accuseth him: but a cleare conscience is accompanied with quietnesse, peace, and tranquility of the minde, when as many falsly accuse him. Hier.

Enough consisteth not in the abundance of wealth, for he that hath a little and a contented minde, hath more then hée that enioyeth much and yet is not contented. August.

God

God most commonly blesseth the poore with quietnesse, peace and content of minde, when as yet the rich though they enioy more, haue lesse content and tranquility of minde, then the poore haue: and this is one especiall token of Gods goodnesse towardes the needy and poore, that he endueth them with so much the more ample measure of the one, by how much more they are scanted of the other. Hugo.

By how much more excellent the minde of man is, then his body: by so much more are those things that bring content vnto the one, to be esteemed, then those things that bring pleasure vnto the other.

By the quietnesse, peace, and tranquility of the minde, the life is prolonged, but sorrow, & care hasten death. Cassiod.

It is a good thing to liue in quietnes with our neighbours, and friends, and it is a good thing to haue rest and quiet from warre with forraine Nations, but it is a more blessed thing to haue qui-

quietnesse and peace, betweene God and thine owne soule.

Oftentimes the poore labouring man resteth quietly after his labours, upon a bed of straw, when as yet the rich mans minde is so oppressed with cares, & thoughts concerning worldly matters, that he cannot sleepe upon a bed of downe.

R

Resurrection.

The iust man shall arise that he may iudge, the innocent to be iudged, and the wicked to bee punished without iudgement. Cassius.

Our redeemer died that we should not feare death: hee shewed his resurrection, that we might have an assured hope of our resurrection. Greg.

In every deede and action which a man

man undertaketh he hath some hope of future commodity: for he that plowe-eth doth it that he may reape. He that fighteth, fighteth that he may overcome, and to bee without hope of resurrection, all respect of goodnes is set apart. Chrisost.

Some there are who considering that the spirite leaveth the body: that the flesh is converted into rottenesse, rottennesse into dust, and dust into elementes that cannot be discerned with bodily eyes, doe therefore dispaire of the resurrection. And respecting the dry bones easily judge it impossible that they should againe be covered with flesh. Unto if be so they have not an assured hope of the resurrection by obedience: yet ought they allready to believe this by reason. For what but the resurrection doeth the continuall course of the elementes declare. For by the courses of times and seasons wee see that trees doe loose their greene leaves, and likewise they doe cease to beare fruites,

fruites, and yet suddenly as it were out of dyie wood we see (as if a resurrection were comming) the leaues to spring, the fruites to growe vnto bigne sse, and the whole tree to be as it were againe cloathed in a fresh garment.

Christ came into the world, and by his birth, life, wordes, deedes, passions, death, resurrection, and ascention, he fulfilled all the prophesies, and sayings of the prophets, August.

The Sonne of God was in his assumptiō translated from his humanity vnto diuinity: in his resurrection from passibility vnto immortalitie: in his ascention, from low degree vnto equality with his Father; because that looke how low was his fal from his Fathers bosome vnto the crosse, so high likewise might bee his exaltation from the crosse vnto the right hand of his Father. Idem.

Let vs weigh with our selues the small seede of any tree that is cast into the earth that a tree may proceede there from, and let vs if possibly wee

could

could comprehend, how in ſo ſmall a ſéede ſo great a trée ſhould be incloſed, that there-hence proceedeth. Where is the woode, where the barke, where the gréene leaues, and where the plenty of fruites. Was there any ſuch matters to bee perceiued in the ſéede, when as it lay couer-couered in the earth? what wonder then is it if it pleaſe God, who is able of ſo ſmall ſéedes to produce ſo great trées, to make againe a man of the ſmall duſt, being conuerted into his proper elements. Greg.

He that are afflicted and tormented in Chriſtes paſſions, ſhall againe reioyce and be glad in his reſurrection.

It was not by chaunce that the Diſciples, ſeeing the Lorde yet the beloued Diſciple was abſent, but comming afterwarde might heare, and hearing might doubte, and doubting touch, and touching might beléeue. I ſaye it was not done by happe, but that by ſéeing and féeling,

he

be might be made an assured witnesse of his resurrection. Greg.

Reuerence.

REuerence is a vertue whereby we do yeeld vnto our betters, dutyfull regard and respect, in the humility of the body, in gesture, behauiour bowing of the head, and by vtterance of words. Cicero.

We cannot adiudge them worthy of reuerence for their honours, whom we iudge to bee vnworthy of honours. Boetius.

Reconciliation.

HE thinketh vainely who iudgeth that God will bee so pleased with him, who himselfe will not be pleased with his neighbour. Chrisostome.

If thou haue offended in thought make amendes and be reconciled in thought:

thought: if in words, by wordes, if in déedes, by déedes. For thou canſt not pacifie him whom thou haſt offended with déedes, without déedes. Thou dooſt ſoolishly to deſire of the Lorde, thou dooſt vainely to giue almes of thoſe things which thou haſt ſpoyled others of. For what auaileth it thée if one pray vnto the Lorde for thée, & an other againſt thée, according vnto that in Eccleſiaſtes the 34. The Lord alloweth not the guiftes of the wicked.

Riches and rich Men.

Thoſe are true riches, which being once had cannot be loſt. Auguſt. epiſt. 140.

It is as hard a thing for a rich man not to bee proude, as it is for a chollericke man not to bee angrie.

Riches are gotten by much labour, tra-

trauaile, and paines taking: are kept with continuall care, and left with extreame sorrow. Gregorie.

Well commonly the prodigall spendthrift consumeth that in fewe dayes, which his pinchfist father scraped together in many yeares.

Riches if we come by them iustly, and vse them rightly, are the blessings of God, but if we abuse them they were giuen vs vnto our greater condemnation.

It is an easie matter for a man that is rich to seeme to despise riches: but it is a very difficult matter for him that is poore, not to desire to be riche. Gregorie 11. moraliũ.

It is not a sinne to be riche: but not to distribute thereof vnto the necessitie of the poore, that is haynous in the sight of God. Chrysost.

Where riches are honoured, good men are despised.

If thou haue plentifull, spend neither too prodigally, nor yet keepe together too niggardly, so shalt thou be neither

neither in future time néede, nor yet in bondage vnto thy riches. Solon.

It is a thing very common that the children of poore and meane men become very wealthy: when as yet the children of rich men decay and come vnto indigencie: which procéedeth partly from hence, that the one because he hath little, is sparing, and painefull, the other hauing much and not knowing how it was gotten, spendeth prodigally, not thinking that euer his wealth willbe consumed.

He is truely rich whose life is vertuous, & abounding with good workes. Augustine.

Repentance.

He that by repentance turneth vnto the Lord, shall be made partaker of eternall blisse with the Angels in heauen. August.

There are many who are more ashamed to repent, then to sinne, oh wonderfull madnesse. Art thou not ashamed

of the wound it selfe, and yet blusheth to haue it bound vp and healed: is not the wound loathsome and stinking: hie thée therefore vnto the Surgion, repent thée, acknowledge thy sinnes and saye, oh Lorde, I haue sinned against thée, pardon mine iniquities, for I haue done amisse. August. de penitent:

To sinne and not repent therefore is a more haynous offence in the sight of God then was the sinne it selfe. Chrisostome.

As the penitent thiefe vpon the crosse by his example of repentance, and his being receiued vnto mercie, gaue good reasons vnto many sinners, that they should not despaire of Gods mercies: so likewise it is to be feared that many presuming vpon the like grace, doe throw themselues headlong into damnation, not beginning to repent vntill such times that they haue no time of repentance left them.

Repentance is derived as it were of punishing, because that man dooth by re-

repentance as it were punish the evill that hee hath committed. For these three things which by the outwarde striking of the brest are signified, to wit the brest, the hand, and the sound, denoteth that wee repent vs of those things which wee have done amisse by thought, worde and deede. Hugo.

S.

Slouth.

Slouth is a certaine drowsinesse of the minde, whereby any man neglecteth to doe any good things, or to finish ought being begunne. Barnard.

Of Idlenesse no profit, but discommodity and losse ariseth: Esaw being slouthfull lost the blessing of his birthright, because he had rather take meate

then seeke to get it. August.

The slouthfull man will and will not: he is noted by the name of a slouthful man who wil willingly raigne with God, but is unwilling to take paines for God. Beda.

Rewards please him when they are promised, but spirituall combats terrifie him when they are commanded.

Slouthfull men iudge that nothing can be done, which they themselues cannot performe, giuing sentence according vnto their owne infirmities. For we suppose those things whereunto we are not accustomed, hard and intollerable to be endured. We esteeme it a torment to want wine, or to arise at the breake of the day, yet are not those things difficult, but we are feeble and weake.

Scarcitie.

Securitie.

IT oftentimes happeneth that he who by the battell of temptation could not be ouercome, hath yet greatly beene damnified by his owne ſecurity. Greg.

Security ought to be in our hope, and feare in our converſation, that thereby thoſe that ſtriue may be cherifhed, and thoſe that are ſecure puniſhed.

No man ought to liue ſecurely in that life which is called altogeather a temptation, knowing that as of bad he may be made better, ſo contrariwiſe of good he may become woꝛſe. Auguſt.

Many men by a ſecure careleſneſſe in a ſmall time runne into more dangers, and incurre greater loſſes, then after in all their life long they are able againe to recouer, be they neuer ſo vigilant.

He that is ſecure in his own buſines, will ſurely be remiſſe in anothers.

Scripture.

HE hath learned most who doth most: but if I performe that which thou declarest, and thy selfe not performe it, my deedes doe rather hold off the scriptures, then thy speech which thou vainely bablest. Hierome.

We ought to vse the holy Scripture in stéd of a looking glasse, by correcting that which is amisse, concerning those things that are well and decent, and by reducing those things that are in a meane vnto a more perfect order. Idem.

The meditation of the Lawe, consisteth not so much in reading the Scripture, as in executing the precepts therein contained. Idem.

If there bee ought in the worlde that maye bee a staye vnto a wise man, and may perswade him (béeing pestered with the hurlie burlies, and troublesome turmoyles of this world) to beare all things patiently, that I assuredly perswade my selfe to be principally effected by reading & meditating the

the holy Scriptures. Idem.

We ought neither to speake nor doe ought, for which we cannot be warranted by the holy scriptures. Basilius.

Whatsoever is not of faith is sinne: but faith commeth by hearing, and hearing by the word of God, therfore without the scriptures all our actions want a true ground which is faith, & so consequently all our actions which are not directed by the holy scriptures, are sinne. Idem.

We may say vnto a man falling from his state: Let no man wax proud: and we may say vnto a man that is risen from his fall, Let no man despaire. Behould how wonderfully the scripture vseth the selfesame word to depresse the proud, and to exalt the humble. It recalleth the proud vnto the feare of humility, and the humble vnto the assurance of faith. Oh inestimable medicine of a strange nature, which being laid after one & the selfesame order, by pressing downe dryeth vp the swelling humors, and by rayling vppe infuseth dryp.

it terrifieth vs from the fall of euill things, but comforteth vs with our reparation.

T.

Tribulation.

By afflictions and tribulations we lose earthly things, but by patiently sustaining thereof, we multiply heauenly ioyes. Greg.

The Lord maketh the way through which his elect are to passe vnto him, rough and hard least that being delighted with the pleasure thereof, as it were with the ioyes and delicates of this life, they should rather choose to linger in their iourney then hasten vnto him, and so respecting the pleasantnesse of the way, should forget their country whereunto they were going. Idem.

As the starres doe shine in the night but are not seene in the day time: euen so true vertue which oftentimes in prosperity

sperity is not apparant, yet in aduersity and tribulation is seene most euidently. Barnard.

We not angry though the wicked flourish in this world, and the godly suffer tribulation, because it is not proper vnto true Christian Religion, to be exalted but to be depressed. The wicked haue no inheritance in heauen, nor the godly in the world: But the godly ought to reioyce in this life with an assured hope of their future felicitie in heauen. Beda.

Let vs beare patiently small matters and crosses, remembring what he suffered for vs vpon the crosse who inuiteth vs vnto that heauenly banket in heauen. Cassi.

No man knoweth how much he hath profited but in aduersity: because euery one receiueth the blessing of Gods grace in rest and quietnesse, but how much he hath receiued is declared onely in the sufferance of tribulation and aduersity. Greg.

Gods is a Visitation, and tribulation

a medicine for our health, and not a punishment for our damnation: many coming under the hands of the Physitian is tormented, lamented, and cryeth out bitterly, but the Physitian heareth not according unto his patients minde, but as it may be for his health: even so likewise the Lord afflicteth his beloved with tribulations, crosses, and anguishes, that he may bring those unto him by that meanes into whom sinfull ruine breaking into perdition.

Temptation.

OUr ancient enemy the devill craveth not entry under in his owne, that he may weaken the faith of beleevers by any meanes whatsoever: for he knoweth whom to allure with the lusts of the flesh, into whom to infuse the poison of envy, and to whome he may appose

pose the allurements of luxury: he
sometimes inflames to love with griefe,
inclines to deceive with ioy, inflames to
oppresse with feare; and inforces to re-
venge with admiration. He pries into all
mens natures, he intermeddleth with all
their causes, he searcheth all meanes
affections, and their powers distinctly to
produce causes of their hurt, wherein e-
very one is most busily occupied. Leo
Papa.

The devill, before he assay to tempt
any man, first diligently knoweth his
nature inclined, he studieth to tempt; fi
applieth himselfe by faire and friendly
meanes to allure a man to offend in
that sort, wherevnto he is by nature
most inclinable: vnto those that are of
gentle & milde behaviour, he appeareth
courteous & debonaire: but vnto those that are of a more sterne
conversation, he inflameth anger, pride
and cruelty. Prosper.

While we live breath in this pilgrimage
our life cannot bee without sinne, it
cease

cannot be without temptation: because our progresse is made through temptations. neither doth any man know himselfe aright vnlesse he be tempted, neither can he be crowned vnlesse he ouercome, neither ouercome without fight, neither can he fight vnlesse he haue enemies with whom he may fight. Augustine.

In all temptations resist the diuell and he will flie from thée, but if thou giue ground vnto him he will pursue thée.

The Lord by Ieremie saith vnto Iurie, how long shall wicked thoughtes habour in thee, he asketh not wherefore they come but wherefore they staye: for manye good men are oftentimes ouertaken with euil thoughts but yet they will not yelde their consents thereunto. Ambroie.

V.

Vertue.

ALl vertues are ſo linked together that hethat lacketh one, lacketh all, ſ he tha: hath one hath al. Hierome.

The minde cannot haue vertues kingoome, vnleſſe it firſt ſhake off the kingoome of vices. Auguſt.

A poore man that hath nothing at all, may be vertuous as well as the rich man, that hath all things in abovndance.

He is endued with many vertues, who loueth vertue in another as well as in himſelfe Seneca.

There can no more perſwaſiue meanes be vſed to purſue v rtue, then the conſideration and remembrance of our owne ſinnes. Hugo.

Vertue which is conſtrained is not vertue, for that cannot be ſaid to be a vertuous deede (in reſpect of the agent) which

which is of necessity commanded to be done.

What is vertue but a medecine, and what is vice but a wound, whereas therefore we use make a wound of the medecine, God maketh a medicine of the wound, that those which are wounded with vertue, might be healed with vice. Greg.

Vertue ought to be more esteemed of us than any possessions, any wealth, any abundance of earthly treasure, or whatsoever transitory and momentarie riches, because the one remaineth for ever and alwaies, but the others are no longer ours then while we enjoy them here in this world, and bereaves all goods, health, riches, or any earthly possession, many by diverse wayes fall, and are subject unto many casualties, but vertue goeth with us unto our grave, and leaveth us not here, neither in the world to come.

A good worke man converteth all things unto the best use that may be, and a vertuous man undergoeth all things

things patiently, and applyeth everye thing vnto the furtherance of godlynesse.

Envie attendeth vpon vertue, readye alwayes to blemish her best actions.

Vowes.

Ewicked vowes are not to be kept. Better is it not at all to vow then to vow the performance of an euill action: and better is it to breake the performance of a bad vow, then to execute it.

Let it not repent thee to haue vowed thy seruice vnto vertue, but rather reioyce that thou art restrayned from that which would incurre thine owne losse and hinderaunce. It is an happie necessitie which compelleth vnto better things. Augustine.

be

he is iustly enforced to pay that promiseth of his owne accord freely. Barnard.

If thou haue made a wicked vow, breake promise therein, and in a dishonest cause alter thy decree: performe not that which rashly thou hast vowed: badde is that vow which is performed with sinne, as for example, if rashly and in thy fury thou haue vowed the death of any man, is it not better that thy vow be broken then kept. Isydore.

In making a vow first consider whether it be agreeable vnto Gods will, and next whether thou be able to performe it, If both these concurre then see that thou haue a care diligently to performe that which so iustly thou hast bound thy selfe vnto.

Miserable is the state of some roysting ruffians, who in a bravery or any other wicked humor vow the performance of many vile and odious acts, but more miserable is their estates who not onely vow, but more wickedly performe that which so vnadvisedly they

enterprised.

If thou haue bowed any good act, delay not the time of performance therof for he that is not now apt, to morrow will be more vnapt, and allwaies the longer the doing of good is delayed, by so much is it the worse.

Vice.

VIces do first possesse the minde, as it were vnder a shew of vertue, or at the least wise vnder pretence of some colourable reason, therby to seeme more tollerable, but hauing once taken possession, it groweth vnto an habite, and so by custome the most detestable and odious vices seeme tollerable which were they indeede weyed in the ballance of iustice, would be exceedingly detested. Hierom.

Euery vice is a sinne, and euen as custome in sinning taketh away the feeling thereof, so likewise the frequencie of some vices make them seeme vnto the vitious, no vices. Idem.

There is a certaine affinity, (as I may so say) betweene some vices, as the dissolutenes of the spirit, the appetite of the throate, and the headlinesse of lasciuie, much prating, deceipt, and forswearing: by the dissolutnesse of the spirit, the mind is drawen to gormandize, and the belly being crammed with meates, the flesh is prouoked vnto lust: By much prating, deceipt stepped in, because it is a hard matter for him that talketh much, to be voyde of lying, and oftentimes vaine is bound with an oath thereby to decrine men. Greg.

Many are so bewitched with those vices that they possesse, that they will rather endeuor arguments to defend them, they be induced by any reasons to forsake them. Seneca.

Vices seeme to allure with rewardes, ascouetousnesse promiseth good store of money, riotousnesse maketh shewe of many pleasers, and fleshie delights: Ambition with honestie of apparrell, and the applause of the people, and consequently of

of power, and might, and whatsoever may there-from arise. Idem.

Godly parents have not alwayes good children, neither have wicked parents alwayes vicious and bad children, as appeareth by holy David, who had wicked Absolon, and so likewise of others who being themselves bad yet had godly children. Bernard.

Vice is an inordinate naturall affection, and an act exceeding upon a due measure, when as it is moved to perpetrate that that ought not to be done, and exceeding measure when as it is moved more then it ought. Hugo.

Forsake not thy friend for one vice, but rather bear with one imperfection, if thou canst not reclaime him: for Nemo sine crimine vivit: there is noe man but hath some fault. Idem.

It is an exceeding great vice to be prying into the actions of other men and not to regard thine owne, for none but Christ could ever rightly

say who can accuse me of sinne?

From the hart of man proceede his thoughts, and most commonly such as are the outward actions of the body, such likewise are the inward thoughts of the minde, for albeit none but God alone can rightly understand the secrets of mans hart, yet the outward actions being vicious, a man may judge that the minde from whence they proceede is likewise corrupted, for such as is the tree, such is the fruite likewise and such as is the hart, such likewise are the actions, either good or bad proceeding from thence. Nazian.

Happie art thou (oh man) who descending from a vitious stocke, art yet thy selfe vertuous, for thy vertues do by so much the more shine in thee, by how much the more the vices of thy progenitors darkned their glory, and spotted their good names. Hugo.

Women.

W.

Women

SAmpſon a courageous & valiant mã ſtrangled a Lion, but he could not bridle his owne lone. He brake his enemies bondes, but he could not rule his owne paſſions. He burnt other mens harneſſe, but he himſelfe being kindled with a womans lone, loſt the harneſſe of his owne vertue. Ambroſe.

Wittily and not untruly was it anſwered by one, who being demaunded what was lighter then the fire, ſaid the ſmoke: what lighter then ſmoake? the ayre: what lighter then the ayre? a woman: what lighter then a woman? nothing.

What anayleth it thee to watch thy wife ſo narrowly, ſeeing that an vnchaſt wife cannot be kept from dishoneſtie, and an honeſt and chaſt wife needeth no cuſtodie. For neceſſitie is an vnfaithfull keeper, but ſhe is to be ac-

compted chaste who had libertie to play the harlot and yet would not, and not she that would have played the strumpet, and yet could not.

What els is an euill woman but the enemie of amitie, an vnauoyda-ble punishment, a necessary euill, a naturall temptation, a desired ca-lamitie, an houshould enemie, a delightfull losse, an euill ouerlaid-dowed with the colour of goodnesse? Therefore if it be a sinne to finde her packinge, it is a torment to keepe her, and of necessitie a man must either commit adultrie, or els indure daylie warres, and skir-mishes. Chrisost.

Trust not a woman for her weep-ing, for she will detaine thee with her teares if thou take not the bet-ter heed, teares are vnto women as vrine as milke to be drawne out of a new milch cowes teates, they make them of great sorrow outwardly when inwardly they are no whit greeued: Wherevpon arose this saying. It is as much

muchpitty to see a woman weepe as it is to see a Goose go barefooted.

Better is it to dwell in the corner of an house with a quiet woman then in a wide house with one that is a skolde.

If a Womans will were as much bente vnto goodnesse, as her witte is apt vnto euill a Prince needs no better counsailers.

Wine and Women make men runnagates.

A Stockfish, a Woman,
and a Walenut tre,
The more they are beaten,
the better they will be.
Women are wilie,
and subtill withall,
He that ouerreacheth them,
is a Man stronge and tall.

As by a woman our first parent Adam was seduced to eate of the forbidden fruite, euen so likewise by a woman was the chiefest pillar of the church who had before confessed the sonne of God, enforced to deny his

Lord and Speaker.

Who is so madde as to disclose any secret vnto a woman, who only can conceale that which she knoweth not, and nothing else.

Women when they are met together keepe a chirping like the parliament of birdes: wherevnto streke this two folde saying;

Many Geese moch gagling,
Many women much babling.

And againe.

Many Geese many [illegible]
Many women many [illegible]

A Cage for a Gyrane, a Whip for a Rogue, and a knife for a Slaue, are as fit as meate for the body, clothes for the backe, or a rod for a wanton boy.

A woman if once she take a stomache against any one is irreconcileable, and where she hateth she hateth deadly.

A faire woman geuen vnto wantonnesse is the greatest temptation that any one can haue, for with her eye she al-

alureth, with her hands she subuerteth and with her lowe she killeth.

Wisdome, Foresight, and Providence.

These things which many seeming wise do suppose for certainty, being weighed in the ballance of Gods holie booke, are meerly foolish, for the fastening of the simple is the loathsom with God. Remember

Albeit the aduersaries of religion do and euer did seeke by all meanes possible to quench the light of the Gospel, & to bring grosse & palpable errours into the Church of Christ thereby to cause thinking litterly to extinguish the truth of God, yet are all their endeauors vaine, for the foreseeing wisedome of God knoweth how to conuert their wicked purposes vnto the good of the godly: And albeit they kill and slay the constant professors thereof, yet hath God appointed that the blood of the martirs shall be the seede of the

Church

Church. Sanguis Martirum, semen est ecclesiæ.

A wise man is so learned, as it were foreseeing, for he will provide for and prevente vncertaine happes. Isidore.

By the wisedome and providence of God all thinges are ordayned and that which in mans iudgement cannot but fall out to the worst, yet his wisedome disposeth it to a good end: and that which we esteeme as a punishment, God turneth it vnto a medicine. Hierome.

A wise and foreseeing man will cast before hande what his charges and expences are like to arise vnto least that running one in an headlonge course, his purse be not able to discharge the charges that his owne follye hath procured. Idem.

A sodaine misshappe and vnexpected is most hardly borne: then that which commeth expected, Nam leuius ledit quicquid preuideris ante. Cato

Will.

Wisedome iudgeth not of thinges at all aduentures, neither doth it meddle with matters not pertayning vnto it: but being brought in as a iudge in any case, it waygheth the reasons that moue the chuser thereof, considereth all the circumstances inducing thereto, and then pronouncing sentence accordingly as the qualitie of the cause shall require, thereby endeauoring that neither she may be rightly accused of rashnes, nor yet of indiscretion.

A man endued with wisdome ought to diuide his actions into three partes, considering well his actions present, foresaeing for those that are to ensue, and callinges to minde those that are passed: for he that neuer thinketh of his deedes passed destroyeth his owne life, and he that foreseeth not those to come, falleth at length into many dangers, and inconueniences. Senec. de quatuor virtutibus.

Wisdome, (or prouidence,) is a presentknowledge, throughly considering & pondering the future euent Ibidem.

Youth

Youth.

EVen as in old men, sobriety and perfection of manners is required, so likewise, ought youth to be obedient, tractable, and willing to learne. Cypr.

A young man can hardly be wise, because that wisdome is learned by experience which youth hath not yet. Aristotles Ethicks.

He that in his youth hath learned to obey well, is most likely in his old age to governe well.

Youth had need to be verteously trayned up in time of young yeares, for how hardely many (who have in their yonge yeeres had the raine in their owne hands) are restrained from those vices which in youth they learned, experience it selfe dayly teacheth.

Good education formeth manners, and if thy children in their young age be vertuously instructed, in thy old-age they

thee will be a comfort unto thee, but let them have their shame will when they are yong, and when thou art old they will not regard thee.

Youth is hotte, because the blood is then moist fresh, and it is a hard matter in youth to be free from lust.

He that dying rich leaveth his heritage unto prodigall youths of the yeares and shall have as many angels in his Coffine as the other hath in his purse.

As it is an excellent thing to see youth well nurtured, so is it a most odious thing to see an old man who is ready to goe into his grave, void of good manners.

Use no unseemly speeches in the presence of youth, for there by thou thy selfe shalt be censured for vndiscrete, & youth will be easily corrupted by thy lewde and vile communications. For all of us by nature are more ready and apt to note and marke any vile and blame words then to imitate any godly or vertuous actions.

If

If thou love thy chilne, in youthly giuē-
ging correction; for he that spareth the
rode spoyleth the child.

Quo prius inducta est, seruabit odorem
testa diu:

Looke what liquor a vessel or cask
is first filled, and it will long retaine the
smell thereof, so likewise youth, &c.

The pleasing courses of youth cause
repentance in old age when as experi-
ence telleth vs how haine a course we
haue runne. Bernard.

Youth is vnstayed, inconstant, lusty,
heady, and vnadvised, but when it hath
runne his course, & seeth his owne folly,
then beginneth to looke backe vnto the
paths that it hath trode, & seeketh to re-
deeme the time mispēt, when it hath no
time left to recouer it. August.

It is a death vnto youth to be restrai-
ned of his liberty, but when riper iudg-
ment hath taken possessiō of his vnder-
standing, then it confesseth that had not
youth ben bridled, old age had ben like
to gue a begging.

Euen as the Rose that in ye morning
flo;ish-

flouriſheth, but in the euening fadeth away and withereth, euen ſo is the life of man, ſome ripe ſome rotten, ſo ſooner at yeares of vnderſtanding, & iudgment, but preſently cutteth death before ſtaied experience can haue time to amend the giddie errours of wanton youth. Bernard.

He that marrieth a child, moſt commonly getteth a beggar. he that marrieth for beauty, oftentimes dieth a cuckold, he that marrieth a ſhould, hath a ſhrewde goose to pull, and he that in youth betaketh himſelfe vnto luſt, before olde age come ſhall want an hairy huſhaw to keepe his braines warme. Idem.

Youth may be compared vnto a fertile ground, wherein whatſoeuer ſéede be ſowen it will proſper, euen ſo youth, if the precepts of vertue and godlineſſe bée ſowen therein, they will fructifie and growe vnto a good increaſe, and likewiſe if vice be therein planted it will not be barren of corrupt liuing.

To

To late commeth repentance in old age, when youth hath consumed the treasure that should maintaine thee in thy later yeares.

Many in their old age and especially towardes their death are so tormented with the remembrance of their wicked youth spent in ungodlinesse, that they are all most as it were in despaire of pardon thereof. Hugo.

Z

Zeale.

IT auayleth nothing to haue the zeale of God without knowledge: the Iewes being blinde thought that they had the zeale of God, yet were they sacrilegious vnto the sonne of the Almighty, for they being ignorant of the righteousnes which came by the sonne of God, thought to cleaue wholye vnto their owne righteousnesse, and so refused to submit themselues vnto the righteousnes of Christ, wherevnto they ought

ought to have cleaued, Origen.

The firſt occaſion of well doing is the commendation of honeſt actions: for praiſe begetteth zeale: zeale procureth vertue, and vertue acquireth bliſſe, and this is the principall marke whereat all honeſt mens actions are chiefly bent. Nazian.

The zeale of the Lord is a grace which ſearcheth and ouercommeth, yea it inſuſeth it ſelfe into the breſt of the righteous. The zeale of God is life. Thoſe that haue the zeale of the Lord, iudge all men that are enemies vnto God to bee theirs alſo, although they be father, mother, brother and ſiſter. Ambroſe.

There is no ſacrifice ſo acceptable vnto the Almighty as is the zeale of ſoules. Greg.

Zeale is the feruentneſſe of the mind prone vnto compaſſion of nature, the puniſhment of offences, and the loue of grace and goodneſſe: zeale therefore profitably ſcourgeth a bad ſeruant, giueth wholeſome correction vnto a froward

inard childe, and carefully obſerueth the bonds of wedlock. The firſt by puniſhment, the ſecond by compaſſion, and the third by loue. Hugo.

The Lord in his zeale will conſume thoſe that walke ſtubbornely after the imagination of their owne hartes. Deut.29.20.

Bleſſed is the man that is zealous for the Lord of hoſts ſake, the Lord will requite them with eternall felicitie.

There is a zeale vnto life, and a zeale vnto death, the zeale vnto life keepeth Gods commandements, and for his names ſake abhorreth to doe euill, ſuch was the zeale of Phinees.

The Lord of his mercie grant that we may be all zealous for his ſake, and not ſuffer ſo many abuſes vncontrolled as now we do.

Cer-

Certaine celected sentences, both briefe and pythy.

The remembrance of the godly (albeit they returne to earth as other men do) endureth for ever.

Man doth his endeavoure, but it is God that giveth the issue.

A wise man loveth to be admonished, but a foole hateth correction.

We ought to use temporall riches, but not to repose confidence therein.

A sorrowfull hart pineth the bodie.

Unto the godly all things fall out to the best.

We have all sinned, and have all neede of a saviour.

As we are most sure once to die, so are we most unsure when we shall die.

The longer we live, the more are our crosses.

The wicked take counsell together, but God overthroweth their purposes.

We ought not to give sentence, before we have hard both parties, for one

mans tale is good vntill another be toulde.

Spirituall life is a warfarre, and he that meane to purchaſe heauen, he muſt fight manfully againſt the worlde, the fleſh and the deuill.

To care for the body only and to neglect the ſoule, is the right way to the deuill.

God reſiſteth the proud, but geueth grace vnto the lowly and meeke.

Deſpiſe not the poore for we are all Gods creatures.

He that taketh counſell againſt the Lord, ſtriueth againſt the ſtreame.

Deſpaire not in afflictions, for therby God tryeth thy faith.

As is a blubbe vpon the water, ſoone ſo is the life of man, to day a man to morrow none.

Where Iudges are corrupted with bribes, there the poore goe home by weeping eyes.

The lawier and the leache may well be compared, for the leache neuer hath enough till his belly breake, no the lawier

lawier until he want breath.

He that goeth to law for every trifle, will helpe to make the lawier rich & himselfe a beggar.

He that maketh himselfe behouldinge vnto his enemie, selleth his owne liberties.

A feyned friend is more daingerous then apposited foe.

He that thinketh to get any thing out of the covetous mans purse, is as much deceaued, as he that thinketh to wring water out of a stone.

Eate not over much for cloying thy stomacke.

Faste not over fast, lest thou strangle thy selfe against thy will.

Fast not over long, least euill smels annoy thy stomache.

As neere as thou canst, obserue a diet, for it is healthfull for thy body.

Obserue due seasons in taking thy meate, for then thy appetite most commonly will be sharpe set.

Plenty (of the choysest dayntyes) is no dainty.

If

If thou desire to have well, do well.

He that is in povertie, and asketh of one that hath as much need as himselfe, may goe to bed hungrie, and he that being unskilfull in any matter, asketh councell of one that hath as little skill as himselfe, may seeke about for a foole, and finde him in his owne bosome.

Beauty is like unto a pleasants flowre which in the morning flourisheth, but in the evening is dryed away and withered.

He that by wisedome guideth himselfe, shall receive glory for his reward, but he that suffereth himselfe to be led by folly, shame shall be his ending.

Nascimur in commune bonum.

FINIS.

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